PURANA

VOL.13 1971 C.L.M.U.

Vol. XIII, No 2] [July, 1971

पुराणम्

PURĀṆA

[Half-yearly Bulletin of the Purāṇa-Department]

With the financial assistance from the Ministry of Education, Government of India

VYĀSA-PŪRṆIMĀ NUMBER

आत्मा पुराणं वेदानाम्

ALL-INDIA KASHIRAJ TRUST
FORT RAMNAGAR, VARANASI

Annual Subs.—Inland Rs. 18 Foreign £ 1.5

पुराणम्—PURĀṆA

Vol. XIII., No. 2] व्यासपूर्णिमाङ्कः [July 8, 1971

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—(ब्रह्मपु० २६.६.८)

सनन्दनादिकृता वराहस्तुतिः

(विष्णुपु० १.४.३१-४३)

जयेश्वराणां परमेश केशव, प्रभो गदाशङ्खधरासिचक्रधृक् ।
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[This *Stuti* of the Varāha (Boar) form of Viṣṇu by Sanandana and other sages residing in the *jana-loka* contains the *yajña*-symbolism of the Varāha incarnation of Viṣṇu, which is contained in several of the Purāṇas and also in the Harivaṁśa. For the references and the *yajña*-symbolism of Varāha compare the article of Dr. V. S. Agrawala in *Purāna*, V. 2 (July, 1963) pp. 199-236, and of Dr. V. Raghavan on pp. 233-242 in the same issue.

Compare also my notes on the *Varāha-stuti* by the Earth in *Purāṇa* V. 2, pp. 96-98.]

Anand Swarup Gupta.

PURĀṆIC TEXTS IN SUBHĀṢITA-SAṀGRAHA-S

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[सुभाषितसंग्रहग्रन्थेषु विभिन्नसंस्कृतग्रन्थेभ्य उद्धृतानां सूक्तीनां संग्रहा वर्तन्ते। एषु ग्रन्थेषु बहवस्तु लुप्ता जाताः। बहूनां कवीनामुल्लेखोऽपि केवलं सुभाषितग्रन्थेषु प्राप्यते। बहव्यः पुराणसूक्तयोपि सुभाषितग्रन्थेषूद्धृता वर्तन्ते यासां काश्चित्तु पुराणानां वर्तमानसंस्करणेष्वनुपलब्धा वर्तन्ते काश्चिच्च पाठान्तर-रूपेणोपलभ्यन्ते। आसां सूक्तीनां पुराणानां पाठसमीक्षित-संस्करण-निर्माणे उपयोगिता वर्तते। विष्णुधर्मोत्तरपुराणस्य खड्गाध्याये आगतास्तथा मार्कण्डेयपुराणस्य बहवः श्लोकाश्च शार्ङ्गधर-पद्धतौ उद्धृता वर्तन्ते। अस्मिन् निबन्धे विदुषा लेखकेन विष्णुधर्मोत्तर-पुराणस्य खड्गाध्यायस्य मार्कण्डेयपुराणस्य श्लोकानां च शार्ङ्गधर-पद्धतौ प्राप्तेन तेषां पाठेन सह तुलनात्मकं विवेचनं कृतम्। उभयोः पाठयोः को वरीयान् प्राचीनः शुद्धश्च इदमप्यत्र प्रदर्शितम्।]

1. *Subhāṣita-saṁgraha*-s are a real treasury of numerous Sanskrit texts, some of which are not even found in manuscript form. Would it not be for *subhāṣita-saṁgraha*-s, many of the texts would have disappeared completely and would not be preserved to our time; the names of many Sanskrit poets would have not been known; and the memory of them would not have been preserved.

2. *Subhāṣita-saṁgraha*-s contain also some Purāṇic-texts; some of these texts are known, but some are not, and even, if known, they are preserved in different readings and contain verses not preserved in some manuscripts of the Purāṇa-s.

3 The aim of this study is to select from the *subhāṣita-saṁgraha*-s verses from different Purāṇa-s, either directly ascribed to them or not; compare them with the existing editions of these Purāṇic texts; point out the verses ascribed to the respective Purāṇa-s in the *subhāṣita-saṁgraha*-s and not found in the Purāṇic texts; and indicate the various readings and *variae lectiones* in the *subhāṣita-saṁgraha*-s from the known Purāṇic texts.

4. The Purāṇic texts are far from being critically edited; there is a bewildering amount of different readings in the preserved

texts of the Purāṇa-s and an immeasurable amount of later interpolations are contained in them. Although most of the main *subhāṣita-saṁgraha*-s are not of ancient date—they were mostly compiled between the eleventh to seventeenth century—they are, however, dated and the texts preserved in them cannot be later than those of the *subhāṣita-saṃgraha*-s themselves. The texts incorporated in the main *subhāṣita-saṁgraha*-s are usually well preserved and very often "authentic", since the compilors of these *subhāṣita-saṁgraha*-s were usually well-versed and intelligent *paṇḍit*-s.

5. The Purāṇic texts included in the *subhāṣita-saṁgraha*-s were, as far as it could be ascertained, never taken into consideration in the preparation of critical editions of the Purāṇa-s.

6. It seems, therefore, that this study might help in the preparation of critical editions of some Purāṇa-s since the texts of the Purāṇa-s as preserved in the *subhāṣita-saṁgraha*-s cannot be discarded.

I. The khaḍgalakṣaṇādhyāya of the Viṣṇudharmottara-Purāṇa in the Śārṅgadhara-paddhati

7. Some of the *subhāṣita-saṁgraha*-s are encyclopedic works; they do not contain only aphorisms, maxims, extracts from poetical works or beautiful verses—mostly proverbial, descriptive and devotional—but also verses which the author considered as useful for every reader or of general interest. Particularly the Paddhati of Śārṅgadhara (ŚP) contains a great number of verses; dealing with such topics as horses, omina and portenda, horticulture, poisons, swords, etc., which usually do not belong to *subhāṣita-saṁgraha*-s.

8 Similarly, many of the Purāṇa-s are also encyclopedic works, containing almost everything of general character. They contain *inter alia* chapters on testing of gems, chiromancy, medicine, metrics, grammar, *nīti*, different *smṛti*-topics, etc., etc.

9. One of such Purāṇa-s is the Viṣṇudharmottara-purāṇa; it deals not only the various stones, myths and legends, but also with varied subjects, viz. cosmology and cosmogony, geography, astronomy, and astrology, division of time, pacification of unfavourable planets and stars, omina and portenda, genealogies, (mainly of kings and)sa ges, manners and customs, penances,

results of actions, rules about *vrata* and *śrāddha*, description and praise of various kinds of donations, *dharma*, and *artha*, science of war, anatomy, medicine, treatment of diseases of human beings and lower animals, cookery, manufacture of perfumes, horticulture, grammar, lexicography, metrics, rhetorics, dramaturgy, dancing, vocal and instrumental music, sculpture, painting, architecture, Vaiṣṇava theology, and so on.[1]

In the second *khaṇḍa* of its seventeenth *adhyāya*, the Viṣṇu dharmottara-purāṇa deals with swords *(khaḍga)*, their characteristics, manufacture, good and bad qualities, etc.

10. ŚP's last chapter is called *khaḍgaparīkṣā* and the last eighteen verses of this chapter refer to the Viṣṇudharmottara. In the last verse No. (4689) composed in *indravajrā* metre (all the others, with one exception are composed in śloka-s) ŚP states :

श्रीविष्णुधर्मोत्तरभाषितानि
चिह्नानि खड्गस्य शुभाशुभानि ।
विज्ञाय भूमीपतयः सदैव
संधारयेयुः सुमुदे कृपाणम् ॥

11. Usually, the ŚP text, when ascribing a verse or a couple of verses to an author or a work, does it very clearly; it ascribes it at the end of the verse or verses. In this case, the ascription is in the text itself and, therefore, a not too careful reader could have omitted this ascription.

Both, H. D. Sharma who prepared "An Analysis of Authorities quoted in the Śārṅgadhara-paddhati (ABORI 11. 77-84). and Th. Aufrecht in his "Ueber die Paddhati von Śārṅgadhara" (ZDMG 27. 1-101) have not noted that the second part of the last chapter of ŚP was ascribed in the text to Viṣṇudharmottara.

12. This chapter, composed of twenty-nine verses (Nos. 4661-4689) can be divided into two parts. The first part containing ten verses (Nos. 4661-4670, i. e. verses 41-50 of the *khaḍgaparīkṣā*) is from an unknown work dealing with swords; it begins with verse No. 4661 :

खड्गेषु लक्षणं यद्यद्येषु येषु प्रकाशितम् ।
तच्छुद्धं प्रभुसंपत्त्यै मिश्रितं शत्रुसंपदे ॥

1. R. C. Hazra, Studies in the Upapurāṇas, Vol. I, pp 155-7.

It ends with verse No. 4670 composed in *puṣpitāgrā* metre (all the others are composed in śloka-s) reading:

इति निखिलमुदारमर्थसार्थप्रणिहितमेकमिहेव खड्गशास्त्रे ।
गिरिशमतमिदं निषेव्य चक्रे क्षितिपतिमन्त्रिसमूहचक्रवर्ती ॥

(Thus, all valuable information on the science of the sword has been set forth here nobly and meaningfully; an emperor, serving the Lord Śiva and understanding his views has given expression to this with the assistance of princes and ministers).

The second part, containing nineteen verses (Nos. 4671-4689 i.e. verses 51-69 of the *khaḍgaparīkṣā)* was borrowed from the *khaḍgalakṣaṇa-adhyāya* of the Viṣṇudharmottara (i.e. 2.17.20-35).

The other verses of the *khaḍgaparīkṣā* of ŚP were attributed in ŚP to some unknown works, viz. Lohārṇava (Nos. 4622-4633) and Loharatnākara (Nos. 4644-4649 and 4652-4660), to Nakula (No. 4621) i.e. to his Aśvaśāstra[1] and to the author of the ŚP itself (Nos 4650-1).

The first verse of the second part (No. 4671) begins in ŚP with:

अतः परं प्रवक्ष्यामि खड्गलक्षणमुत्तमम् ।
प्रधानदेहसंभूतैर्दैत्यास्थिभिररिंदम ॥

(And now onwards, o terror to the enemies, I shall speak of the characteristics of a good sword, fashioned out of bones of demons and other bodies that are important).

Then follow verses which name the countries which produce steel of different qualities used in the preparation of swords and which deal with the worshipping of the swords, etc.

13. If we compare the two texts, *i.e.* the text of the Viṣṇudharmottara and the text of ŚP, there is no doubt that ŚP, which is of a later date than the Viṣṇudharmottara, quoted directly the latter.

The text of the Viṣṇudharmottara reproduced below is from the only available edition of the second *khaṇḍa* of the Viṣṇudharmottara, i. e. the Veṅkaṭeśvara Press edition.

1. But does not occur in the Aśvaśāstra edition in Tanjore Sarasvatī Mahal Series No. 56.

14. The editor of the critical edition of the third *khaṇḍa* of the Viṣṇudharmottara, Dr. (Miss) Priyabālā Shah, remarked (GOS. 130; p. XIX) that the printed text of the Viṣṇudharmottara published by the Veṅkaṭeśvara Press "shows that many of its readings are corrupt and unintelligible". The same remark can be made about the *khaḍgalakṣaṇa-adhyāya.* This text shows a lacuna between the 25th and 26th verse and between the 33rd and 34th verse, faulty readings and wrong splitting of verses. The text of the ŚP is superior to the text of the Viṣṇudharmottara in the Veṅkaṭeśvara Press; it is more complete and its splitting of verses is more correct, at least until verse 64. The verses ŚP 57 and 58 and *cd.* of verse 66 seem to belong to the original text of the Viṣṇudharmottara and the beginning of the chapter on swords with अत: परं प्रवक्ष्यामि खड्गलक्षणमुत्तमम् is more logical than the beginning with उत्पत्तिरुक्ता खड्गस्य लोहस्य च मया तव ।

15. It seems that the final reconstruction of the second part of the seventeenth *adhyāya* of the second *khaṇḍa* of Viṣṇudharmottara should be based on the text as preserved in the Paddhati of Śārṅgadhara.

16. The comparison of the two texts follows. More important variants are underlined by wavy line.

Viṣṇudharmottara 2.17.20-35

उत्पत्तिरुक्ता खड्गस्य लोहस्य च मया तव ।
अतः परं प्रवक्ष्यामि खड्गलक्षणमुत्तमम् ॥२०॥
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कायच्छिन्नास्तु ऋषिका मर्मघ्ना गुरवस्तथा ॥२४॥
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Sāṅgadharapaddhati : khaḍgaparīkṣā 51-69 (Nos. 4671-4689)

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१. for कालञ्जरेऽपि ।

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प्रमाणाभ्यधिकं चैव च्छन्नवंशं तथैव च ॥६०॥
दीर्घः सुमधुरः शब्दो यस्य खड्गस्य भार्गव ।
किङ्किणेसदृशस्तस्य धारणं श्रेष्ठमुच्यते ॥६१॥
खड्गः पद्मपलाशाभो मण्डलाग्रश्च शस्यते ।
करवीरपलाशाग्रसदृशश्च विशेषतः ॥६२॥
महीघृतसुगन्धाश्च पद्मोत्पलसुगन्धिनः ।
वर्णतश्चोत्पलाकाराः सवर्णा गगनस्य च ॥६३॥
समाङ्गुलस्थाः शस्यन्ते व्रणाः खड्गेषु भार्गव ।
श्रीवृक्षपर्वताकारा लिङ्गपद्मनिभाश्च ये ॥६४॥

कालिञ्जरा भारसहास्तथा वक्ष्यामि लक्षणम् ॥२६॥
सुप्रमाणांगुलास्ते तु श्रेष्ठा खड्गाः प्रमाणतः ।
प्रमाणं तत्र विज्ञाय ततो हीनं न धारयेत् ॥२७॥
प्रमाणाभ्यधिकं चैव च्छिन्नवंशं तथैव च ।
शीघ्रः सुमधुरः शब्दो यस्य खड्गस्य भार्गव ॥२८॥
किङ्किणीसदृशस्तस्य धारणं श्रेष्ठमुच्यते ।
खड्गः पद्मपलाशाग्रो मण्डलाग्रश्च शस्यते ॥२९॥
करवीरपलाशाग्रसदृशस्य विशेषतः ।
महीघृतसुगन्धश्च पद्मोत्पलसुगन्धिकः ॥३०॥
वर्णतश्चोत्पलाकारः सवर्णो गगनस्य च ।
संमाङ्गुलस्थाः शस्यन्ते व्रणाः खड्गेषु भार्गव ॥३१॥
श्रीवृक्षपर्वताकारवंशपद्मनिभाश्च ये ।

मङ्गल्यानां तथान्येषां सदृशा ये च भार्गव ॥३२॥
काकोलूककबन्धाभा विषमाङ्गुलसंस्थिताः ।
वंशानुगाः प्रभूताश्च न शस्तास्ते कदाचन ॥३३॥
न खड्गे वदनं पश्येद् वृथा विवृणुयान्न च ।

उच्छिष्टो न स्पृशेत् खड्गं निशि कुर्याच्च शीर्षके ।
दिवा च पूजयेदेनं गन्धमाल्यानुसंपदा ॥३४॥
खड्गं प्रशस्तं मणिहेमचित्रं
कोशे सदा चन्दनचूर्णयुक्ते ।
संस्थापयेद् भूमिपतिः प्रयत्ना-
द्रक्षेत्तथैनं स्वशरीरवच्च ॥३५॥
इति श्रीविष्णुधर्मोत्तरे द्वितीयखण्डे मार्कण्डेयवज्रसंवादे
खड्गलक्षणं नाम सप्तदशोऽध्यायः॥

मङ्गल्यानां तथान्येषां सदृशा ये च भार्गव ।
काकोलूकसवर्णाभा विषमाङ्गुलिसंस्थिताः ।
वंशानुगाः प्रशस्ताश्च न शस्तास्ते कदाचन ॥६५॥
खड्गे न पश्येद्वदनं वृथा विवृणुयान्न च ।
न चास्य कथयेन् मूल्यं जातिं देशं कथंचन ॥६६॥
उच्छिष्टो न स्पृशेत् खड्गं निशि कुर्यान्न शीर्षके ।
दिवा च पूजयेदेनं गन्धमाल्यादिसंपदा ॥६७॥
खड्गं प्रशस्तं मणिहेमयुक्तं
कोशे सदा चन्दनचूर्णयुक्तम् ।
संस्थापयेद् भूमिपतिः प्रयत्ना-
द्रक्षेत्तथैनं स्वशरीरवच्च ॥६८॥
श्रीविष्णुधर्मोत्तरभाषितानि
चिह्नानि खड्गस्य शुभाशुभानि ।
विज्ञाय भूमीपतयः सदैव
संधारयेयुः सुमुदे कृपाणम् ॥६९॥

II. Mārkaṇḍeya-purāṇa in the Śārṅgadhara-paddhati

17. ŚP quotes quite often the Mārkaṇḍeya-purāṇa (MP). With respect to this Purāṇa, the verses are, as usual for ŚP ascribed specifically to MP. at the end of the verse or a couple of verses (*ete Mārkaṇḍeyapurāṇāt* or *Mārkaṇḍeyamuneḥ* or *Mārkaṇḍeyāt)*; they are 69 in number[1] and all, with the exception of ten could have been traced to the text of the MP. (I used the texts edited by K. M. Banerjea in the *Bibl. Indica* and the Jīvānanda Vidyāsāgara's edition).

18. The following verses are ascribed in ŚP to MP:

pātakavivṛttiḥ (39) Nos. 707-708[1] (=MP 10.58; 10.80); Nos. 715-718 (No. 716=MP 10.88); Nos 719-730 (=MP *adhyāya* 15 verses 3 to 33 with lacunae);

pūrvaṁ vairāgyam (147) No. 4089 (=MP 66. 37);

athopadeśaḥ (153) Nos. 4194-4195 (=MP 37.23-24); and Nos. 4228-4232 (=MP 3.59-3.63);

yogimahimā (160) Nos. 4505-4546 (=MP. Adhyāyas 39-40) with some lacunae);

yogicaryā (161) Nos. 4547-4563 (=MP *adhyāya* 41 with lacunae);

athāriṣṭajñānam (162) Nos. 4564-4590 (=MP end of *adhyāya* 42 and *adhyāya* 43 with lacunae).

19. With the exception of eight verses which are maxims and aphorisms and evidently belong to a *subhāṣita-saṁgraha,* the rest is of specific nature which Śārṅgadhara considered probably as "useful" or of general interest and, therefore, included them in his Paddhati; these deal with false witnesses (Nos. 707-08); hell (Nos. 715-718; of which only one could be traced in MP); sins and their punishments in rebirth (Nos. 719-730); *yogin*-s and mendicants (Nos. 4505-4563); and omina and portenda (Nos. 4564-4590). Verses 4089, 4194-5 are maxims *par excellence* and verses 4228-32 deal with wisdom and can be considered as epigrams of general nature.

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1. It is very often impossible to know whether some verses are ascribed in *subhāṣita-saṁgraha*-s to an author or not; that is the case when a couple of verses are so ascribed (how many of them before the ascription belong to the ascription). In the first part of chapter 39 of ŚP either 2 or 4 are ascribed to MP (Nos. 707-708 or 705-708); I assume that only verses Nos. 707-708 which I could identify; I could not identify the origin of verses Nos. 705 and 706.

20. Śārngadhara, when preparing his Paddhati, either used another text of MP than that preserved to our days, or included verses from MP from his memory. The choice of verses is very often not very happy; some verses are taken out of context (No. 716) and some from a chapter of MP containing a number of other similar verses which logically should be added if the author would have the text of MP preserved to our days before his eyes (verses Nos. 4228-4232; from the third *adhyāya* of MP). Śārṅgadhara in Nos. 4228-4232 has chosen only verses 3.59 to 63 while verses 3.64-72 deal with the same subject and are logically connected with verses 3.59 to 63; the thought of 3.59 to 63 is not ended in verse 3.63 and it is difficult to understand the six verses in ŚP without the following ones in MP. Similarly, in *pātakavṛttiḥ* (Nos. 719-730) Śārṅgadhara, when quoting from the fifteenth *adhyāya* of MP, omitted verses MP 15.16 to 18 *ab* (see below), which are almost inseparable from MP 15.15 (No. 726) and 15.18-9 (Nos. 727).

21. Some changes occur in the verses quoted in ŚP from MP; in addition to different readings, which are of small importance or no importace at all, some completely new readings of half *śloka*-s are noted. That is, for instance, the case of *cd* in ŚP No. 708 (=MP 10.80); *cd* in ŚP No. 716 (=MP 10 88); *cd* in ŚP No. 722 (=MP 15.7); *ef* in ŚP No. 723 (=MP 15.10 *ab*); *ab* in ŚP No. 4228 (MP=3.59): *cd* in ŚP No. 456 (=MP 41.26).

22. The division of verses is sometimes different. This particularly occurs in the *pātakavṛttiḥ* (39) e.g. ŚP No. 724 (=MP 15.13 *cd*-15.14 *ab*); ŚP. No. 725 6(=MP 15.14 *cd*-15.15 *ab*), ŚP No.726 (=MP 15.15 *cd*-15.16 *ab*); ŚP No 727 (=MP 15.18 *cd*-15.19 *ab*); ŚP No. 730 (=MP 15.32 *cd*-15.33 *ab*); ŚP No.4564 (=MP 42.16 *cd*+42.17 *cd*); etc. Sometimes this division is in ŚP better and more logical than in MP; that is for instance the case of ŚP No.723 (=MP 15.9 *cd* to 15.10 *ab*).

23. Also the division of *adhyāya*-s could have been different in the text used by Śārṅgadhara and that preserved to our times. In the *athāriṣṭajñānam* (162) ŚP starts from the end of MP *adhyāya* 42 (i. e. 42.16-17) and follows with MP 43.1 etc.; that is logically correct since the two verses in MP *adhyāya* 42 belong rather to *adhyāya* 43 than to *adhyāya* 42; it is quite possible that in the text used by Śārṅgadhara *adhyāya* 43 of MP began with verses MP 42.16 and 17.

24. The ŚP text has sometimes also a fuller text than the MP from which it quoted. And so verse ŚP No. 723 has six *pāda-s* of which the third and fourth does not appear in MP (15.9 *cd*-15.10 *ab*). In other cases, ŚP omits some *pāda-s* of MP verses (e.g. ŚP No. 729=MP 15.29 *cd* and 15.30 *cd* omitting MP 15.30 *ab*) or combines several verses in one by creating new verses (e.g. ŚP No. 4559 which is probably a combination of verses ŚP 41.8 to 41.11 or a new verse based on these verses).

25. The ŚP text contains also some verses ascribed to MP which are not found in the MP text preserved to our times and which probably are genuine MP verses (e g. ŚP No. 4560 and possibly ŚP Nos. 4548, 4549, 4552-4555).

26. On the other hand, ŚP selects sometimes verses from MP—includes some, but omits others. This is particularly evident in the *athāriṣṭajñānam* (162) when quoting different omina and portenda and in chapter *pātakavivṛttiḥ* (39) when quoting verses on sins and their punishments[1] and partly in chapters 160-161 dealing with *yogis*. It is possible that the omitted verses in chapters 162 and 39 and in particular in the *athāriṣṭajñānam* did not exist in the text of MP which was used by Śārṅgadhara[2]. The different omina and portenda are very often quoted in different Purāṇa-s (but not in *subhāṣita-saṁgraha-s*) and the addition of some in the Purāṇa-texts at a later date is quite possible.

27. The text of MP, as preserved in ŚP, must be certainly taken into consideration when a critical edition of MP is undertaken. ŚP has shown very often that the text preserved in this *subhāṣita-saṁgraha* is better and nearer to the original than some MSS containing the text of the original work.

28. The text of MP as preserved in the Bibl. Indica (and Jīvānanda Vidyāsāgara's) editions and in the ŚP are given below. The first column gives the MP text in the Bibl. Indica and the second column the MP text, as quoted in ŚP. If the ŚP text possibly omitted the MP text, the latter is given on the left-hand column with the exception of SP 3. 64-72, since this text is a congruous and succeeding text. The more important *variae lectiones* and new readings are underlined by a wavy line.

1. For this reason in the comparisons of the text, the omitted verses from MP are quoted *in extenso*.
2. That could not have been the case in the *athopadeśa* (153) where verses MP 3.64 Sqq. were most probably omitted.

Comparison of the MP text (Bibl. Idd.) with the ŚP text quoting the Mārkaṇḍeya-Purāṇa

MP	*ŚP*
कूटसाक्षी मृषावादी यश्चासदनुशास्ति वै ।	कूटसाक्षी मृषावादी यश्चासदनुशास्ति वै ।
ते मोहमृत्यवः सर्वे तथा वेदविनिन्दकाः ॥१०.५८॥	ते मोहमृत्यवः सर्वे तथा ये वेदनिन्दकाः ॥७०७॥
रौरवे कूटसाक्षी तु याति यश्चानृतो नरः ।	रौरवं कूटसाक्षी तु याति यश्चानृतो नरः ।
तस्य स्वरूपं गदतो रौरवस्य निशामय ॥१०.८०॥	कुम्भीपाकं प्रयात्येव मानवो गुरुतल्पगः ॥७०८॥
	नरकेभ्यः समुत्तीर्णः पापी तिर्यक्त्वमश्नुते ।
	तरुकीटपतङ्गेषु श्वापदैकशफादिषु ॥७१५॥
मानुषं प्राप्य कुब्जो वा कुत्सितो वामनोऽपि वा ।	मानुष्यं प्राप्य कुब्जो वा कुत्सितो वामनोऽपि वा ।
चण्डालपुक्कषाद्यासु नरो योनिषु जायते ॥१०.८८॥	म्लेच्छचण्डालशूद्रेषु वैश्यक्षत्रेषु जायते ॥७१६॥
	शारीरैः कर्मदोषैश्च याति स्थावरतां नरः ।
	वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम् ॥७१७॥
	पतितां प्रतिगृह्याथ खरयोनिं व्रजेन् नरः ।
	शिष्यो गुरोः स्त्रियं गत्वा श्वयोनौ संप्रपद्यते ॥७१८॥
गर्दभो जायते जन्तुः पित्रोश्चाप्यवमानकः ।	गर्दभो जायते जन्तुः पित्रोश्चाप्यवमानकः ।
मातापितरावाक्रुश्य शारिका संप्रजायते ॥१५.३॥	मातापितरमाक्रुश्य शारिका संप्रजायते ॥७१९॥

भर्तृपिण्डं समश्नन् यस्तद् दुष्टानि निषेवते ।
सोऽपि मोहसमापन्नो जायते वा नरो मृतः ॥७३०॥
न्यासापहर्ता नरकाद् विमुक्तो जायते कृमिः ।
असूयकश्च नरकान्मुक्तो भवति लावकः ॥७२१॥
विश्वासहन्ता च नरो मीनयोनौ प्रपद्यते ।
अन्नापहारी च नरो मूषकः संप्रजयते ॥७२२॥
परदाराभिमर्षी च वृको घोरोऽभिजायते ।
गुरोः सख्युस् तथा राज्ञो भर्तुर्भार्यामुपेयिवान् ।
श्वसृगालबकोलूकव्यालसूकरतां लभेत् ॥७२३॥
देवतातिथिविप्राणामदत्वा योऽन्नमश्नुते ।
प्रमुक्तो नरकात् सोऽपि वायसः संप्रजायते ॥७२४॥
ज्येष्ठं पितृसमं वापि भ्रातरं योऽवमन्यते ।
नरकात् सोऽपि विभ्रष्टः कौञ्चयोनौ प्रपद्यत ॥७२५॥
शूद्रश्च ब्राह्मणीं गत्वा कृमियोनौ प्रपद्यते ।
तस्यामपत्यमुत्पाद्य काष्ठान्तः कीटको भवेत् ॥७२६॥

भर्तृपिण्डमुपाश्नन् यस्तदिष्टं न निषेवते ।
सोऽपि मोहसमापन्नो जायते वा नरो मृतः ॥१५.५॥
न्यासापहर्ता नरकाद् विमुक्तो जायते कृमिः ।
असूयकश्च नरकान्मुक्तो भवति राक्षसः ॥१५.६॥
विश्वासहन्ता च नरो मीनयोनौ प्रजायते ।
धान्यं यवांस्तिलान् माषान् कुलत्थान् सर्षपांश्चणान् ॥१५.७॥
परदाराभिमर्षात् तु वृको घोरोऽभिजायते ॥१५.९॥

श्वाशृगालो वको गृध्रो व्याडः कंकस् तथा क्रमात् ॥१५.१०॥
देवतापितृविप्राणामदत्वा योऽन्नमश्नुते ॥१५.१३॥
प्रमुक्तो नरकात् सोऽपि वायसः संप्रजायते ।
ज्येष्ठं पितृसमं वापि भ्रातरं योऽवमन्यते ॥१५.१४॥
नरकात् सोऽपि विभ्रष्टः क्रौञ्चयोनौ प्रजायते ।
शूद्रश्च ब्राह्मणीं गत्वा कृमियोनौ प्रजायते ॥१५.१५॥
तस्यामपत्यमुत्पाद्य काष्ठान्तः कीटको भवेत् ।
शूकरः कृमिको मद्गुश्चण्डालश्च प्रजायते ॥१५.१६॥

अकृतज्ञोऽधमः पुंसां विमुक्तो नरकान्नरः ।	
कृतघ्नः क्रूमिकः कीटः पतङ्गो वृश्चिकस् तथा ॥१५.१७॥	
अशस्त्रं पुरुषं हत्वा नरः संजायते खरः ॥१५.१८॥	अशस्त्रं पुरुषं हत्वा नरः संजायते खरः ।
क्रूमिः स्त्रीवधकर्ता च बालहन्ता च जायते ॥१५.१९॥	क्रूमिः स्त्रीवधकर्ता च बालहन्ता च जायते ॥७२७॥
आसवञ्चोरयित्वा तु तित्तिरित्वमवाप्नुयात् ।	
अयो हृत्वा तु पापात्मा वायसः संप्रजायते ॥१५.२५॥	
हृते कांस्ये च हारीतः कपोतो रूप्यभाजने ।	हृते कांस्ये तु हारीतः कपोतो रौप्यभाजने ।
हृत्वा तु काञ्चनं भाण्डं क्रूमियोनौ प्रजायते ॥१५.२६॥	हृत्वा तु काञ्चनं भाण्डं क्रूमियोनौ प्रपद्यते ॥७२८॥
पत्रोर्णं चोरयित्वा तु ककरत्वं च गच्छति ।	
कोषकारश्च कौषेये हृते वस्त्रेऽभिजायते ॥१५.२७॥	
दुकूले शाङ्गिके पापो हृते चैवांशुके शुकः ।	
तथैवाजाविकं हृत्वा वस्त्रं क्षौमं च जायते ॥१५.२८॥	
कर्पासिके हृते क्रौञ्चो वात्कहर्ता वकस् तथा ।	
मयूरो वर्ण्णकान् हृत्वा शाकपत्रं च जायते ॥१५.२९॥	मयूरो वर्णकान् हृत्वा हृते चैवांशुके शुकः ।
जीवञ्जीवकतां याति रक्तवस्त्रापहृन्नरः ।	
छुछुन्दरिः शुभान् गन्धान् वासो हृत्वा शशो भवेत् ॥१५.३०॥	छुच्छुन्दरिः शुभान् गन्धान् वङ्गं हृत्वा शशो भवेत् ॥७२९॥

शण्डः फलापहरणात् काष्ठस्य घुणकीटकः ।	
पुष्पापहृद् दरिद्रश्च पङ्गुर्यानापहृन्नरः ॥१५.३२॥	
शाकहर्ता च हारीतस् तोयहर्ता च चातकः ।	
भूहर्ता नरकान् गत्वा रौरवादीन् सुदारुणान् ॥१५.३२॥	भूनारीकाञ्चनगवां हर्ता गत्वा तु नारकान् ।
तृणगुल्मलताचल्लित्वक्सारतरुतां क्रमात् ।	तृणगुल्मलतावल्लीत्वक्सारतरुतां लभेत् ॥७३०॥
प्राप्य क्षीणाल्पपापस् तु नरो भवति वै ततः ॥१५.३३॥	
कृमिः कीटः पतङ्गोऽथ पक्षी तोयचरो मृगः ।	
गोत्वं प्राप्य च चण्डालपुक्कशादि जुगुप्सितम् ॥१५.३४॥	
पङ्ग्वन्धो बधिरः कुष्ठी यक्ष्मणा च प्रपीडितः ।	
मुखरोगाक्षिरोगैश्च गुदरोगैश्च बाध्यते ॥१५.३५॥	
अपस्मारी च भवति शूद्रत्वं च स गच्छति ।	
एष एव क्रमो दृष्टो गोसुवर्णापहारिणाम् ॥१५.३६॥	
पुत्रमित्रकलत्रेषु सक्ताः सीदन्ति जन्तवः ।	पुत्रमित्रकलत्रेषु सक्ताः सीदन्ति जन्तवः ।
सरः पङ्कार्णवे मग्ना जीर्णा वनगजा इव ॥६६.३७॥	सरःपङ्कान्तरे मग्ना जीर्णा वनगजा इव ॥४०८९॥
सङ्गः सर्वात्मना त्याज्यः स चेत्त्यक्तुं न शक्यते ।	सङ्गः सर्वात्मना त्याज्यः स चेत्त्यक्तुं न शक्यते ।
स सद्भिः सह कर्तव्यः सतां सङ्गो हि भेषजम् ॥३७.२३॥	स सद्भिः सह कर्तव्यः सन्तः सङ्गस्य भेषजम् ॥४१९४॥

कामः सर्वात्मना हेयो हातुञ्चेच्छक्यते न सः ।
मुमुक्षां प्रति तत्कार्यं सैव तस्यापि भेषजम् ॥३७.२४॥
प्रज्ञाप्राकारसंयुक्तमस्थिस्थूणं पुरं महत् ।
चर्मभित्तिमहारोधं मांसशोणितलेपनम् ॥३.५९॥
नवद्वारं महायासं सर्वतः स्नायुवेष्टितम् ।
नृपश्च पुरुषस् तत्र चेतनावानवस्थितः ॥३.६०॥
मन्त्रिणौ तस्य बुद्धिश्च मनश्चैव विरोधिनौ ।
यतेते वैरनाशाय तावुभावितरेतरम् ॥३.६१॥
नृपस्य तस्य चत्वारो नाशमिच्छन्ति विद्विषः ।
कामः क्रोधस् तथा लोभो मोहश्चान्यस् तथा रिपुः ॥३.६२॥
यदा तु स नृपस्तानि द्वाराण्यावृत्य तिष्ठति ।
तदा सुस्थबलश्चैव निरातङ्कश्च जायते ॥३.६३॥
आलोल्यमारोग्यमनिष्ठुरत्वं
गन्धः शुभो मूत्रपुरीषमल्पम् ।
कान्तिः प्रसादः स्वरसौम्यता च
योगप्रवृत्तेः प्रथमं हि चिह्नम् ॥३९.६३॥

कामः सर्वात्मना हेयः स चेत्त्यक्तुं न शक्यते ।
मुमुक्षां प्रति कर्तव्यः सा च तस्यापि भेषजम् ॥४१९५॥
पुरमेकं जगत्यस्मिन्नसृङ्मांसास्थिनिर्मितम् ।
चर्मभित्ति महायामं सर्वतः स्नायुवेष्टितम् ॥४२२८॥
नवद्वारं महाभूतैः पञ्चभिः सर्वतो वृतम् ।
नृपश्च पुरुषस् तत्र चेतनावानवस्थितः ॥४२२९॥
मन्त्रिणौ तस्य बुद्धिश्च मनश्चैव विरोधिनौ ।
यतेते तस्य नाशाय तावुभावितरेतरम् ॥४२३०॥
नृपस्य तस्य चत्वारो नाशमिच्छन्ति विद्विषः ।
कामः क्रोधस् तथा लोभो मोहश्चान्यो महारिपुः ॥४२३१॥
यदा तु स नृपस्तानि द्वाराण्यावृत्य तिष्ठति ।
तदा स्वस्थबलश्चैव निरातङ्कश्च जायते ॥४२३२॥
अलौल्यमारोग्यमनिष्ठुरत्वं
गन्धः शुभो मूत्रपुरीषमल्पम् ।
कान्तः प्रसादः स्वरसौम्यता च
यागप्रवृत्तेः प्रथमं हि चिह्नम् ॥४५०५॥

अनुरागी जनो याति परोक्षे गुणकीर्त्तनम् ।
न बिभ्यति सत्त्वानि च सिद्धेर्लक्षणमुत्तमम् ॥३९.६४॥
शीतोष्णादिभिरत्युग्रैर्यस्य बाधा न विद्यते ।
न भीतिमेति चान्येभ्यस् तस्य सिद्धिरुपस्थिता ॥३९.६५॥
विघ्नाय तस्य वै दोषा जायन्ते तन्निबोध मे ।
बाधिर्य्यं जडता लोपः स्मृतेर्मूकत्वमन्धता ॥३९.५२॥
ज्वरश्चः जायते सद्यस्तत्तदज्ञानयोगिनः ।
प्रमादाद्योगिनो दोषा यद्येते स्युश्चिकित्सितम् ॥३९.५३॥
तेषां नाशाय कर्त्तव्यं योगिनां तन्निबोध मे ।
स्निग्धां यवागूमत्युष्णां भुक्त्वा तत्रैव धारयेत् ॥३९.५४॥
वातगुल्मप्रशान्त्यर्थमुदावर्त्ते तथोदरे ।
यवागूं वापि पवनं वायुग्रन्थिं प्रतिक्षिपेत् ॥३९.५५॥
तद्वत्कम्पे महाशैलं स्थिरं मनसि धारयेत् ।
विघाते वचसो वाचं बाधिर्ये श्रवणेन्द्रियम् ॥३९.५६॥
यथैवाम्रफलं ध्यायेत् तृष्णार्त्तो रसनेन्द्रिये ।
यस्मिन् यस्मिन् रुजा देहे तस्मिंस्तदुपकारिणीम् ॥३९.५७॥

अनुरागं जनो याति परोक्षे गुणकीर्तनम् ।
न बिभ्यति च सत्त्वानि सिद्धेर्लक्षणमुत्तमम् ॥४५०६॥
शीतोष्णादिभिरत्युग्रैर्यस्य बाधा न जायते ।
न भीतिमेति चान्येभ्यस् तस्य सिद्धिरुपस्थिता ॥४५०७॥
बाधिर्यं जडता लोपः स्मृतेर्मूकत्वमन्धता ।

ज्वरश्च जायते सद्यस्तद्वदज्ञानयोगिनः ॥४५०९॥
प्रमादाद्योगिनो दोषा यद्येते स्युश्चिकित्सितम् ।
तेषां नाशाय कर्तव्यं योगनीतिं निबोध मे ॥४५०८॥
स्निग्धां यवागूं नात्युष्णां चित्ते तत्रैव धारयेत् ।
तावद्गुल्मप्रशान्त्यर्थं गुदावर्त्ते यथाविधि ॥४५१०॥
यवागूं चापि पवने वायुग्रन्थ्युपरि क्षिपेत् ।
तद्वत्कम्पे महाशैलं स्थिरं मनसि धारयेत् ॥४५११॥
विघाते वचसो वाचं बाधिर्ये श्रवणेन्द्रियम् ।
तथैवाम्लं फलं ध्यायेत् तृषार्तो रसनेन्द्रिये ॥४५१२॥
यस्मिन् यस्मिन् यदा देशे तस्मिंस्तदुपकारिणम् ।

धारयेद्धारणामुष्णे शीतां शीते च दाहिनीम् ।	धरयेद्धारणामुष्णे शीतां शीते बिदाहिनीम् ॥४५१३॥
कीलं शिरसि संस्थाप्य काष्ठं काष्ठेन ताडयेत् ॥३९.५८॥	काष्ठं शिरसि संस्थाप्य तथा काष्ठेन ताडयेत् ।
लुप्तस्मृतेः स्मृतिः सद्यो योगिनस्तेन जायते ।	लुप्तस्मृतेः स्मृतिः सद्यो योगिनस्तेन जायते ॥४५१४॥
द्यावापृथिव्यौ वाय्वग्नी व्यापिनावपि धारयेत् ॥३९.५९॥	
अमानुषात् सत्त्वजाद्वा बाधास्त्वेताश्चिकित्सिताः।	
अमानुषं सत्त्वमन्तर्योगिनं प्रविशेद्यदि ॥३९.६०॥	अमानुषं सत्त्वमन्तर्योगिनं प्रविशेद्यदि ।
वाय्वग्निधारणेनैनं देहसंस्थं विनिर्दहेत् ।	वाय्वाग्निधारणा चैनं देहसंस्थं विनिर्दहेत् ॥४५१५॥
एवं सर्वात्मना रक्षा कार्य्या योगविदा नृप ॥३९.६१॥	एवं सर्वात्मना कार्या रक्षा योगविदानिशम् ।
धर्मार्थकाममोक्षाणां शरीरं साधनं यतः ।	धमार्थकाममोक्षाणां शरीरं साधनं यतः ॥४५१६॥
प्रवृत्तिलक्षणाख्यानाद्योगिनो विस्मयात्तथा ।	प्रवृत्तिलक्षणाख्यानाद्योगिनो विस्मयात्तथा ।
विज्ञानं विलयं याति तस्माद् गोप्याः प्रवृत्तयः ॥३९.९२॥	विज्ञानं विलयं याति तस्माद् धेयाः प्रवृत्तयः ॥४५१७॥
आलोल्य० ॥३९.६३॥	See above ४५०५ page 92
अनुरागी ज० ॥३९६४॥	See above ४५०६ page 93
शीतोष्णादिभिर् ॥३९.६५॥	See above ४५०७ page 93
उपसर्गाः प्रवर्त्तन्ते दृष्टे ह्यात्मनि योगिनः ।	उपसर्गाः प्रवर्तन्ते दृष्टेप्यात्मनि योगिनः ।
ये तांस्ते संप्रवक्ष्यामि समासेन निबोध मे ॥४०.१॥	ये तांस्ते संप्रवक्ष्यामि समासेन विबोध मे ॥४५१८॥

काम्याः क्रियास् तथा कामान् मानुषानभिवाञ्छति ।
स्त्रियो दानफलं विद्यां मायां कुप्यं धनं दिवम् ॥४०.२॥
देवत्वममरेशत्वं रसायनचयः क्रियाः ।
मरुत्प्रपतनं यज्ञं जलाग्न्यावेशनं तथा ॥४०.३॥
श्राद्धानां सर्व्वदानानां फलानि नियमांस्तथा ।
तथोपवासात् पूर्त्ताच्च देवताभ्यर्च्चनादपि ॥४०.४॥
तेभ्यस्तेभ्यश्च कर्म्मभ्य उपसृष्टोऽभिवाञ्छति ।
चित्तमित्थं वर्त्तमानं यत्नाद्योगी निवर्त्तयेत् ॥४०.५॥
ब्रह्मसङ्गि मनः कुर्व्वन्नुपसर्गात् प्रमुच्यते ।
उपसर्गैर्जितैरेभिरुपसर्गास्ततः पुनः ॥४०.६॥
योगिनः संप्रवर्त्तन्ते सात्त्वराजसतामसाः ।
प्रातिभः श्रवणो दैवो भ्रमावर्त्तौ तथापरौ ॥४०.७॥
पञ्चैते योगिनां योगविघ्नाय कटुकोदयाः ।
वेदार्थाः काव्यशास्त्रार्थाः विद्याशिल्पान्यशेषतः ॥४०.८॥
प्रतिभान्ति यदस्येति प्रातिभः स तु योगिनः ।
शब्दार्थानखिलान् वेत्ति शब्दं गृह्णाति चैव यत् ॥४०.९॥

काम्याः क्रियास् तथा कामान् मानुषानभिवाञ्छति ।
स्त्रियो दानफलं विद्यामायुर्दैर्ध्यं धनं दिवम् ॥४५१९॥
देवत्वममरेशत्वं रसायनवयः क्रियाः ।
मरुत्प्रपतनं यज्ञं जलाग्न्यावेशनं तथा ॥४५२०॥

चित्तमित्थं प्रवृत्तं हि लयाद्योगी निवर्तयेत् ।

ब्रह्मसङ्गि मनः कुर्वन्नुपसर्गात् प्रमुच्यते ॥४५२१॥
उपसर्गैर्जितैरेभिरुपसर्गास्ततः पुनः ।
योगिनः संप्रवर्तन्ते सात्त्वराजसतामसाः ॥४५२२॥
प्रातिभः श्रवणो दैवो भ्रमावर्तौ तथापरौ ।
पञ्चैते योगिनो योगविघ्नाय कटुकोदयाः ॥४५२३॥
वेदार्था शास्त्रकाव्यार्था विद्या शिल्पान्यशेषतः ।
प्रभवन्ति यदस्येति प्रातिभः स तु योगिनः ॥४५२४॥
शब्दार्थानखिलान् वेत्ति शब्दं गृह्णाति चैव यत् ।

योजनानां सहस्रेभ्यः श्रावणः सोऽभिधीयते ।
समन्ताद्वीक्षते चाष्टौ स यदा देवतोपमः ॥४०.१०॥
उपसर्गन्तमप्याहुर्दैवमुन्मत्तवद् बुधाः ।
भ्राम्यते यन्निरालम्बं मनो दोषेण योगिनः ॥४०.११॥
समस्ताचारविभ्रंशाद् भ्रमः स परिकीर्त्तितः ।
आवर्त्त इव तोयस्य ज्ञानावर्तो यदाकुलः ॥४०.१२॥
नाशयेच्चित्तमावर्त्त उपसर्गः स उच्यते ।
एतैर्नाशितयोगास्तु सकला देवयोनयः ॥४०.१३॥
उपसर्गैर्महाघोरैरावर्त्तन्ते पुनः पुनः ।
प्रावृत्य कम्बलं शुक्लं योगी तस्मान्मनोमयम् ॥४०.१४॥
चिन्तयेत् परमं ब्रह्म कृत्वा तत्प्रवणं मनः ।

योगयुक्तः सदा योगी लघ्वाहारो जितेन्द्रियः ॥४०.१५॥
सूक्ष्मास्तु धारणाः सप्त भूराद्या मूर्द्धिन धारयेत् ।
धरित्रीं धारयेद् योगी तत् सौक्ष्म्यं प्रतिपद्यते ॥४०.१६॥
आत्मानं मन्यते चोर्व्वीं तद्गन्धं च जहाति सः ।

योजनानां सहस्रेभ्यः श्रावणः सोभिधीयते ॥४५२५॥
अष्टौ यदा तु दृश्यन्ते समन्ताद् देवयोनयः ।(tr)
उपसर्गं तमित्याहुर्दैवमुन्मत्तवद्बुधाः ॥४५२६॥
भ्राम्यते यन्निरालम्बं मनो दोषेण योगिनः ।
समस्ताधारविभ्रंशाद्भ्रमः स परिकीर्तितः ॥४५२७॥
आवर्त इव तोयस्य ज्ञानावर्तो यदाकुलः ।
चित्तमास कृतवर्तमुपसर्गः स उच्यते ॥४५२८॥
एभिर्नाशितयोगास्तु सकला देवयोनयः ।
उपसर्गैर्महाघोरैरावर्तन्ते पुनः पुनः ॥४५२९॥
प्रावृत्य केवलं युक्तं योगी तस्मान्मनोमयम् ।
चिन्तयेत् परमं ब्रह्म कृत्वा तत्प्रवणं मनः ॥४५३०॥
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योगयुक्तः सदा योगी लघ्वाहारो जितेन्द्रियः ।
सूक्ष्मास्तु धारणाः सप्त भूराद्या मूर्ध्नि धारयेत् ॥४५३१॥
धरित्रीं धारयेद् योगी ततः सौक्ष्म्यं प्रवर्तते ।
आत्मानं मन्यते चोर्वीं तद् गन्धं च जहाति सः ॥४५३२॥

तथैवाप्सु रसं सूक्ष्मं तद्वद्रूपं च तेजसि ॥४०.१७॥
स्पर्शं वायौ तथा तद्वद्बिभ्रतस् तस्य धारणाम् ।
व्योम्नः सूक्ष्मां प्रवृत्तिं च शब्दं तद्वज्जहाति सः ॥४०.१८॥
मनसा सर्व्वभूतानां मनस्याविशते यदा ।
मानसीं धारणां बिभ्रन्मनः सूक्ष्मञ्च जायते ॥४०.१९॥
तद्वद्बुद्धिमशेषाणां सत्त्वानामेत्य योगवित् ।
परित्यजति संप्राप्य बुद्धिसौक्ष्ममनुत्तमम् ॥४०.२०॥
परित्यजति सूक्ष्माणि सप्त त्वेतानि योगवित् ।
सम्यग्विज्ञाय योऽलर्क तस्यावृत्तिर्न विद्यते ॥४०.२१॥
एतासां धारणानान्तु सप्तानां सौक्ष्ममात्ममान् ।
दृष्ट्वा दृष्ट्वा ततः सिद्धिं त्यक्त्वा त्यक्त्वा परां व्रजेत् ॥४०.२२
यस्मिन् यस्मिंश्च कुरुते भूते रागं महीपते ।
तस्मिंस्तस्मिन् समासक्तिं संप्राप्य स विनश्यति ॥४०.२३॥
तस्माद्विदित्वा सूक्ष्माणि संसक्तानि परस्परम् ।
परित्यजति यो देही स परं प्राप्नुयात् पदम् ॥४०.२४॥
एतान्येव तु सन्धाय सप्त सूक्ष्माणि पार्थिव ।
भूतादीनां विरागोऽत्र सद्भावज्ञस्य मुक्तये ॥४०.२५॥

तथैवाप्सु रसं सूक्ष्मं तद्वद्रूपं च तेजसि ।
स्पर्शं वायौ तथा तद्वद्बिभ्रतस् तस्य धारणाः ॥४५३३॥
व्योम्नि सूक्ष्मप्रवृत्तेश्च शब्दं तद्वज्जहाति सः ।
मनसा सर्वभूतानां मनश्चाविशते यदा ।
मानसीं धारणां बिभ्रन्मनःसौक्ष्म्यं च जायते ॥४५३४॥
तद्वद्बुद्धिमशेषाणां सत्त्वामातन्य योगवित् ।
परित्यजति संप्राप्य बुद्धिसौक्ष्यमनुत्तमम् ॥४५३५॥

यस्मिन् यस्मिंस्तु कुरुते भूते रागं महामते ।
तस्मिंस्तस्मिन् समासक्तिं संप्राप्य स विनश्यति ॥४५३६॥
तस्माद्विदित्वा सूक्ष्माणि संसक्तानि परस्परम् ।
परित्यजति यो योगी स परं प्राप्नुयात् पदम् ॥४५३७॥
एतान्येव तु बन्धाय सप्त सूक्ष्माणि सर्वदा ।
भूरादीनां विरागोत्र संभवेद्यस्तु मुक्तये ॥४३३८॥

गन्धादिषु समासक्तिं सम्प्राप्य स विनश्यति ।	गन्धादिषु समासक्तमित्येतदखिलं जगत् ।
पुनरावर्त्तते भूप स ब्रह्मापरमानुषम् ॥४०.२६॥	पुनरावर्तते मौर्ख्यात्सब्रह्मापरमानुषम् ॥४५३९॥
सप्तैता धारणा योगी समतीत्य यदिच्छति ।	सप्तैता धारणा योगी समतीत्य यदीच्छति ।
तस्मिंस्तस्मिंल्लयं सूक्ष्मे भूते याति नरेश्वर ॥४०.२७॥	तस्मिंस्तस्मिंस्तदा भूते लयं याति विधानतः ॥४५४०॥
देवानामसुराणां वा गन्धर्व्वोरगरक्षसाम् ।	देवानामसुराणां च गन्धर्वोरगरक्षसाम् ।
देहेषु लयमायाति सङ्गं नाप्नोति च क्वचित् ॥४०.२८॥	देहेषु लयमायाति सङ्गमाप्नोति न क्वचित् ॥४५४१॥
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अणिमा लघिमा चैव महिमा प्राप्तिरेव च ।	अणिमा लघिमा चैव महिमा प्राप्तिरेव च ।
प्राकाम्यं च तथेशित्वं वशित्वं च तथापरम् ॥४०.२९॥	प्राकाम्यं च तथेशित्वं वशित्वं च तथापरम् ॥४५४२॥
यत्र कामावशायित्वं गुणानेतांस्तथैश्वरान् ।	यत्र कामावसायित्वं गुणानेतांस्तथेतरान् ।
प्राप्नोत्यष्टौ नरव्याघ्र परं निर्व्वाणसूचकान् ॥४०.३०॥	प्राप्नोत्यष्टावनायासात् परं निर्वाणसूचकान् ॥४५४३॥
सूक्ष्मात्सूक्ष्मतमोऽणीयान् शीघ्रत्वं लघिमा गुणः ।	सूक्ष्मात्सूक्ष्मतरोणीयाञ्छीघ्रत्वाल्लघिमा गुणः ।
महिमाशेषपूज्यत्वात् प्राप्तिर्नाप्राप्यमस्य यत् ॥४०.३१॥	महिमाशेषपूज्यत्वात् प्राप्तिर्नाप्राप्यमस्य यत् ॥४५४४॥
प्राकाम्यमस्य व्यापित्वादीशित्वं चेश्वरो यतः ।	प्राकाम्यमस्य व्यापित्वादीशित्वं चेश्वरो यतः ।
वशित्वाद्वशिमा नाम योगिनः सप्तमो गुणः ॥४०.३२॥	वशित्वाद्वशिता नाम योगिनः सप्तमो गुणः ॥४५४५॥

यत्रेच्छास्थानमप्युक्तं यत्र कामावशायिता । ऐश्वर्य्यकारणैरेभिर्योगिनः प्रोक्तमष्टधा ॥४०.३३॥	यत्रास्य स्थानमप्युक्तं यत्र कामावसायिता । ऐश्वर्यकारणैरेभिर्योगिन : प्रोक्तमष्टधा ॥४५४६॥
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वाग्दण्डः कर्मदण्डश्च मनोदण्डश्च ते त्रयः । यस्यैते नियता दण्डाः स त्रिदण्डी महायतिः ॥४१.२२॥	वाग्दण्डः कर्मदण्डश्च मनोदण्डश्च त त्रयः । यस्यैते नियता दण्डाः स त्रिदण्डी निगद्यते ॥४५४७॥
	या निशा सर्वजन्तूनां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥४५४८॥
	येन केनचिदाच्छन्नो येन केनचिदाशितः । यत्र सायंगृहो यश्च तं देवा योगिन विदुः ॥४५४९॥
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मानापमानौ यावेतौ प्रीत्युद्वेगकरौ नृणाम् । तावेव विपरीतार्थौ योगिनः सिद्धिकारकौ ॥४१.२॥	मानपमानौ यावेतौ प्रीत्युद्वेगकरौ नृणाम् । तावेव विपरीतार्थौ योगिनः सिद्धिकारकौ ॥४५५०॥
मानापमानौ यावेतौ तावेवाहुर्विषामृते । अपमानोऽमृतं तत्र मानस्तु विषमं विषम् ॥४१.३॥	
चक्षुःपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् । सत्यपूतां वदेद्वाणीं बुद्धिपूतं च चिन्तयेत् ॥४१.४॥	चक्षुःपूतं न्यसेत्पादं वस्त्रपूतं पिबेज्जलम् । (tr.) सत्यपूतां वदेद्वाणीं बुद्धिपूतं विचिन्तयेत ॥४५५१॥

आतिथ्यश्राद्धयज्ञेषु देवयात्रोत्सवेषु च ।
महाजनं च सिद्धयार्थं न गच्छेद्योगवित् क्वचित् ॥४१.५॥
व्यास्ते विधूमे व्यङ्गारे सर्वस्मिन् भुक्तवज्जने ।
अटेत योगविद्भैक्ष्यं न तु त्रिष्वेव नित्यशः ॥४१.६॥
यथैवमवमन्यन्ते जनाः परिभवन्ति च ।
तथा युक्तश्चरेद् योगी सतां वर्त्म न दूषयन् ॥४१.७॥
भैक्ष्यं चरेद् गृहस्थेषु यायावरगृहेषु च ।
श्रेष्ठा तु प्रथमा चेति वृत्तिरस्योपदिश्यते ॥४१.८॥

सर्वसङ्गविहीनश्च सर्वपापविवर्जितः ।
जडवन्मूकवद्योगी विचरेत महीतलम् ॥४५५२॥
असिधारां विषं वह्निं समत्वे यः प्रपश्यति ।
मालासुधातुषाराणां स योगी कथ्यते बुधैः ॥४५५३॥
यस्मिन् स्थाने क्षणं तिष्ठेदीदृग्योगी कथंचन ।
आयोजनं चतुर्दिक्षु पवित्रं तत्प्रचक्षते ॥४५५४॥
चतुःसागरपर्यन्तां पृथिवीं यो ददाति च ।
तत्त्वज्ञस्य च यो भिक्षां समां वा नाथवा समाम् ॥४५५५॥
आतिथ्ये श्राद्धयज्ञेषु देवयात्रोत्सवेषु च ।
महाजने च सिद्धार्थो न गच्छेद्योगवित् क्वचित् ॥४५५६॥
जाते विधूमे चाङ्गारे सर्वस्मिन् भुक्तवज्जने ।
अटेत योगविद्भैक्षं न तु तेष्वेव नित्यशः ॥४५५७॥
यथैनमवमन्यन्ते जनाः परिभवन्ति च ।
तथा युक्तश्चरेद् योगी सतां धर्ममदूषयन् ॥४५५८॥
भैक्षं गृह्णन् गृहस्थेषु

अथ नित्यं गृहस्थेषु शालीनेषु चरेद् यतिः ।	चरेद् यतिः ।
श्रद्धानेषु दान्तेषु श्रोत्रियेषु महात्मसु ॥४१.९॥	श्रोत्रियेषु
अत ऊर्ध्वं पुनश्चापि अदुष्टापतितेषु च ।	
भैक्ष्यचर्या विवर्णेषु जघन्या वृत्तिरिष्यते ॥४१.१०॥	
भैक्ष्यं यवागूं तक्रं वा पयोयावकमेव वा ।	यवाग्वन्नं पयस् तक्रं च
फलं मूलं प्रियङ्गु वा कणपिण्याकशक्तवः ॥४१.११॥	फलमूलं सक्तवः ॥४५५९॥
इत्येते च शुभाहारा योगिनः सिद्धिकारकाः ।	
तत्प्रयुञ्ज्यान्मुनिर्भक्त्या परमेण समाधिना ॥४१.१२॥	
	ब्रह्मचर्यमलोभश्च दया क्रोधः सुचित्तता ।
	आहारलाघवं शौचं योगिनां नियमाः स्मृताः ॥४५६०॥
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सारभूतमुपासीत ज्ञानं यत्कार्यसाधकम् ।	सारभूतमुपासीत ज्ञानं तत्कार्यसाधनम् ।
ज्ञानानां बहुता येयं योगविघ्नकरा हि सा ॥४१.१८॥	ज्ञानानां बहुता येयं योगविघ्नकरी हि सा ॥४५६१॥
इदं ज्ञेयमिदं ज्ञेयमिति यस् तृषितश्चरेत् ।	इदं ज्ञेयमिदं ज्ञेयमिति यस् तृषितश्चरेत् ।
अपि कल्पसहस्रेषु नैव ज्ञेयमवाप्नुयात् ॥४१.१९॥	अपि कल्पसहस्रेषु नैव ज्ञेयमवाप्नुयात् ॥४५६२॥

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वाग्दण्डः कर्मदण्डश्च...... ॥४१.२२॥

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समाहितो ब्रह्मपरोऽप्रमादी
शुचिस् तथैकान्तरतिर्यतेन्द्रियः ।
समाप्नुयाद्योगमिमं महात्मा
विमुक्तिमाप्नोति ततः स्वयोगतः ॥४१.२६॥

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अक्षीणकर्मबन्धश्च ज्ञात्वा मृत्युमरिष्टतः ॥४२.१६॥
उत्क्रान्तिकाले संस्मृत्य पुनर्योगित्वमृच्छति ।
तस्मादसिद्धयोगेन सिद्धयोगेन वा पुनः ।
ज्ञेयान्यरिष्टानि सदा येनोत्क्रान्तौ न सीदति ॥४२.१७॥

अरिष्टानि महाराज शृणु वक्ष्यामि तानि ते ।
येषामालोकनान्मृत्युं निजं जानाति योगवित् ॥४३.१॥

See ४५४७ above. p. 99

समाहितो ब्रह्मपरोऽप्रमादी
बुधस् तथैकान्तरतिर्जितेन्द्रियः ।
विशुद्धबुद्धिः समलोष्टकाञ्चनः
प्राप्नोति योगी परमव्ययं पदम् ॥४५६३॥

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अक्षीणकर्मबन्धस्तु ज्ञात्वा मृत्युमुपस्थितम् ।
उत्क्रान्तिकाले संस्मृत्य पुनर्योगित्वमृच्छति ॥४५६४॥
तस्मादसिद्धयोगेन सिद्धयोगेन वा पुनः ।
ज्ञेयान्यरिष्टानि सदा येनोत्क्रान्तौ न सीदति ॥४५६५॥

अरिष्टानि विशिष्टानि शृणु वक्ष्यामि तानि ते ।
येषामालोकनान्मृत्युं निजं जानाति योगवित ॥४५६६॥

देवमार्गं ध्रुवं शुक्रं सोमच्छायामरुन्धतीम् ।
यो न पश्येन्न जीवेत् स नरः संवत्सरात्परम् ॥४३.२॥
अरश्मि बिम्बं सूर्यस्य वह्निं चैवांशुमालिनम् ।
दृष्ट्वैकादशमासात्तु नरो नोद्ध्वं तु जीवति ॥४३.३॥
वान्ते मूत्रपूरीषे च यः स्वर्ण्णं रजतं तथा ।
प्रत्यक्षं कुरुते स्वप्ने जीवेत् स दशमासिकम् ॥४३.४॥
दृष्ट्वा प्रेतपिशाचादीन् गन्धर्वनगराणि च ।
वर्ण्णवर्णान् वृक्षांश्च नव मासान् स जीवति ॥४३.५॥
स्थूलः कृशः कृशः स्थूलो योऽकस्मादेव जायते ।
प्रकृतेश्च निवर्त्तेत तस्यायुश्चाष्टमासिकम् ॥४३.६॥
खण्डं यस्य पदं पार्ष्ण्योः पादस्याग्रे च वा भवेत् ।
पांशुकर्दमयोर्मध्ये सप्त मासान् स जीवति ॥४३.७॥
गृध्रः कपोतः काकोलो वायसो वापि मूर्द्धनि ।
क्रव्यादो वा खगो नीलः षण्मासायुः प्रदर्शकः ॥४३.८॥
हन्यते काकपङ्क्तीभिः पांशुवर्षेण वा नरः ।
स्वां च्छायामन्यथा दृष्ट्वा चतुः पञ्च स जीवति ॥४३.९॥

देवमार्गं ध्रुवं शुक्रं सोमच्छायामरुन्धतीम् ।
यो न पश्येन्न जीवेत् स नरः संवत्सरात्परम् ॥४५६७॥
अरश्मि बिम्बं सूर्यस्य वह्निं चैवांशुमालिनम् ।
दृष्ट्वैकादश मासांश्च नरो नोर्ध्वं स जीवति ॥४५६८॥
वान्त्या मूत्रपुरीषं यः सुवर्णरजतं वमेत् ।
प्रत्यक्षमथवा स्वप्ने जीवितं दशमासिकम् ॥४५६९॥
दृष्ट्वा प्रेतपिशाचादीन् गन्धर्वनगराणि च ।
सुवर्णवर्णवृक्षांश्च नव मासान् स जीवति ॥४५७०॥
स्थूलः कृशः कृशः स्थूलो योऽकस्मादेव जायते ।
प्रकृतेश्च निवर्तेत तस्यायुश्चाष्टमासिकम् ॥४५७१॥
खण्डं यस्य पदं पार्ष्ण्योः पादस्याग्रेथवा भवेत् ।
पांसुकर्दममध्ये वा सप्त मासान् स जीवति ॥४५७२॥
कपोतगृध्रकाकोला वायसो वापि मूर्धनि । (tr.)
क्रव्यादो वापरो लीनः षण्मासायुः प्रदर्शकः ॥४५७३॥
हन्यते काकपङ्क्तिभिः पांसुवर्षेण वा नरः ।
स्वाच्छायां चान्यथा दृष्ट्वा चतुर्मासान् स जीवति ॥४५७४॥

अनभ्रे विद्युतं दृष्ट्वा दक्षिणां दिशमाश्रिताम् ।	अनभ्रे विद्युतं दृष्ट्वा दक्षिणां दिशमाश्रिताम् ।
रात्राविन्द्रधनुश्चापि जीवितं द्वित्रिमासिकम् ॥४३.१०॥	पयसीन्द्रधनुर्वापि जीवितं त्रिद्विमासिकम् ॥४५७५॥ (tr.)
घृते तैले तथादर्शे तोये वा नात्मनस्तनुम् ।	घृते तैले तथादर्शे तोये वाप्यात्मनस्तनुम् ।
यः पश्येदशिरस्कां वा मासादूर्ध्वं न जीवति ॥४३.११॥	यः पश्येदशिरः स्कन्धां मासादूर्ध्वं न जीवति ॥४५७६॥
यस्य वस्तसमो गन्धो गात्रे शवसमोऽपि वा ।	यस्य बस्तसमो गन्धो गात्रे शवसमोऽपि वा ।
तस्यार्द्धमासिकं ज्ञेयं योगिनो नृप जीवितम् ॥४३.१२॥	तस्य मासार्धकं ज्ञेयं योगिनः किल जीवितम् ॥४५७७॥
यस्य वै स्नातमात्रस्य हृत्पादमवशुष्यते ।	यस्य वै स्नातमात्रस्य हृत्तोयमवशुष्यति ।
पिबतश्च जलं शोषो दशाहं सोऽपि जीवति ॥४३.१३॥	पिबतश्च जलं शोषो दशाहं सोऽपि जीवति ॥४५७८॥
संभिन्नो मारुतो यस्य मर्मस्थानानि कृन्तति ।	
हृष्यते नाम्बुसंस्पर्शात् तस्य मृत्युरुपस्थितः ॥४३.१४॥	
ऋक्षवानरयानस्थो गायन् यो दक्षिणां दिशम् ।	
स्वप्ने प्रयाति तस्यापि न मृत्युः कालमिच्छति ॥४३.१५॥	
रक्तकृष्णाम्बरधरा गायन्ती हसती च यम् ।	रक्तकृष्णाम्बरधरा गीतहास्यपरा च यम् ।
दक्षिणाशां नयेन्नारी स्वप्ने सोऽपि न जीवति ॥४३.१६॥	दक्षिणाशां नयेन्नारी स्वप्ने सोऽपि न जीवति ॥४५८१॥
नग्नं क्षपणकं स्वप्ने हसमानं महाबलम् ।	नग्नं क्षपणकं स्वप्ने हसन्तं नृत्यतत्परम् ।
एकं संविक्ष्य वलान्तं विद्यान्मृत्युमुपस्थितम् ॥४३.१७॥	एकं विलक्षं विभ्रान्तं विद्यान्मृत्युमुपस्थितम् ॥४५८२॥

आमस्तकतलाद्यस् तु निमग्नं पङ्कसागरे ।
स्वप्ने पश्यत्यथात्मानं स सद्यो म्रियते नरः ॥४३.१८॥
केशाङ्गारांस् तथा भस्म भुजङ्गान् निर्जलां नदीम् ।
दृष्ट्वा स्वप्ने दशाहन्तु मृत्युरेकादशे दिने ॥४३.१९॥
करालैर्विकटै कृष्णैः पुरुषैरुद्यतायुधैः ।
पाषाणैस्ताडितः स्वप्ने सद्यो मृत्युं लभेन्नरः ॥४३.२०॥
सूर्योदये यस्य शिवा क्रोशन्ती याति संमुखम् ।
विपरीतं परीतं वा स सद्यो मृत्युमृच्छति ॥४३.२१॥
यस्य वै भक्तमात्रस्य हृदयं बाधते क्षुधा ।
जायते दन्तघर्षश्च स गतायुर्न्न संशयम् ॥४३.२२॥
दीपगन्धं न यो वेत्ति त्रस्यत्यह्नि तथा निशि ।
नात्मानं परनेत्रस्थं वीक्षते न स जीवति ॥४३.२३॥
शक्रायुधं चार्द्धरात्रे दिवा ग्रहगणन्तथा ।
दृष्ट्वा मन्येत संक्षीणमात्मजीवितमात्मवित् ॥४३.२४॥
नासिका वक्रतामेति कर्णयोर्न्नमनोन्नती ।
नेत्रं च वामं स्रवति यस्य तस्यायुरुद्गतम् ॥४३.२५॥

करालैः पुरुषैः कृष्णैर्विकटैरुद्यतायुधैः ।
पाषाणैस्ताडितः स्वप्ने सद्योमृत्युर्भवेन्नरः ॥४५८५॥

दीपादिगन्धं नो वेत्ति पश्यत्यग्निं तथा निशि ।
नात्मानं परनेत्रस्थं वीक्षते यः स मृत्युमान् ॥४५८६॥

नासिका वक्रतामेति कर्णयोर्नमनोन्नती ।
नेत्रं च वामं स्रवति यस्य तस्यायुरुद्गतम् ॥४५८९॥

आरक्तेतामेति मुखं जिह्वा वा श्यामतां यदा । तदा प्राज्ञो विजानीयान् मृत्युमासन्नमात्मनः ॥४३.२६॥	आरक्तामेति मुखं जिह्वा वाप्यसिता भवेत् । तदा प्राज्ञो विजानीयान् मृत्युमासन्नमागतम् ॥४५८८॥
उष्ट्रासभयानेन यः स्वप्ने दक्षिणां दिशम् । प्रयाति तं च जानीयात् सद्योमृत्युं न संशयः ॥४३.२७॥	
पिधाय कर्णौ निर्घोषं न शृणोत्यात्मसंभवम् । नश्यते चक्षुषोर्ज्योतिर्यस्य सोऽपि न जीवति ॥४३.२८॥	पिधाय कर्णौ च निजौ न शृणोत्यात्मसंभवम् । नश्यते चक्षुषोर्ज्योतिर्यस्य सोऽपि न जीवति ॥४५८०॥
पततो यस्य वै गर्त्ते स्वप्ने द्वारं पिधीयते । न चोत्तिष्ठति यः श्वभ्रात्तदन्तं तस्य जीवितम् ॥४३.२९॥	पततो यस्य वै गर्ते स्वप्ने द्वारं पिधीयते । न चोत्तिष्ठति यः श्वभ्रात्तदन्तं तस्य जीवितम् ॥४५८३॥
उर्द्ध्वा च दृष्टिर्न च संप्रतिष्ठा रक्ता पुनः संपरिवर्तमाना । मुखस्य चोष्मा शुषिरं च नाभेः शंसन्ति पुंसामपरं शरीरम् ॥४३.३०॥	
स्वप्नेऽग्निं प्रविशेद्यस्तु न च निष्क्रमते पुनः । जलप्रवेशादपि वा तदन्तं तस्य जीवितम् ॥४३.३१॥	स्वप्नेऽग्निं प्रविशेद्यस्तु न च निष्क्रमते पुनः । जलप्रवेशादपि वा तदन्तं तस्य जीवितम् ॥४५८४॥
यश्चाभिहन्यते दुष्टैर्भूतै रात्रावथो दिवा । स मृत्युं सप्तरात्र्यन्ते नरः प्राप्नोत्यसंशयम् ॥४३.३२॥	यस्यापि हन्यते दुष्टैर्भूतै रात्रावथो दिवा । स मृत्युं सप्तरात्रान्ते पुमान् प्राप्नोत्यसंशयम् ॥४५७९॥

स्ववस्त्रममलं शुक्लं रक्तं पश्यत्यथासितम् ।
यः पुमान् मृत्युमासन्नं तस्यापि हि विनिर्दिशेत् ॥४३.३३॥
स्वभाववैपरीत्यन्तु प्रकृतेश्च विपर्ययः ।
कथयन्ति मनुष्याणां सदासन्नौ यमान्तकौ ॥४३.३४॥
येषां विनीतः सततं येऽस्य पूज्यतमा मताः ।
तानेव चावजानाति तानेव च विनिन्दति ॥४३.३५॥
देवान्नार्चयते वृद्धान् गुरून् विप्रांश्च निन्दति ।
मातापित्रोर्न सत्कारं जामातॄणां करोति च ॥४३.३६॥
योगिनां ज्ञानविदुषामन्येषां च महात्मनाम् ।
प्राप्ते तु काले पुरुषस्तद्विज्ञेयं विचक्षणैः ॥४३.३७॥

स्वभावैपरीत्येत शरीरस्य विपर्यये ।
कथयन्ति मनुष्याणां समासन्नौ यमान्तकौ ॥४५८७॥

योगिनां ज्ञानविदुषामन्येषां वा महात्मनाम् ।
प्राप्ते च काले पुरुषैस्तद्विचार्यं विचक्षणः ॥४५९०॥

(to be continued)

REVANTA IN LITERATURE AND ART

By

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[अस्मिन् निबन्धे विदुषा लेखकेन पुराणादिसाहित्येषु उपलब्धस्य सूर्यपुत्रस्य रेवन्तस्य चरितविवरणं विधाय विविधप्रदेशेषु उपलब्धानां विविधकालिकरेवन्तमूर्तीनां विवरणं प्रदत्तम् । पुराणेषु रेवन्तः सूर्यस्य संज्ञाख्यायां पत्न्यां संजातः पुत्रो मन्यते; तथा तस्य गुह्यकेषु स्वामित्वं वर्तते । विष्णुपुराणानुसारतः सूर्यस्य दुर्धरं तेजोऽसहन्ती संज्ञा स्वस्थाने छायां नियुज्यं तपो विधातुमुत्तर-कुरुदेशे वडवारूपेण पलायिता । कालेन तद्वृत्तं विज्ञाय सूर्यदेवोऽपि अश्वस्य रूपं गृहीत्वा तामनुससार । तत्र ताभ्यामश्विनीकुमारयोः रेवन्तस्य चोत्पत्तिरभूत् । इतरपुराणेष्वपि किञ्चित्वैशिष्ट्येन सह कथैषा प्राप्यते । सूर्येण रेवन्तो गुह्यकानामधिपं नियुक्तः; समस्तप्राणिभिः पूज्यश्च विहितः । सूर्योपासनायां रेवन्तस्य महत्त्वमपि पुराणेषु प्रदर्शितम् । रेवन्तस्य मूर्तेरपि पुराणेषु विवरणमस्ति । निबन्धग्रन्थेषु रेवन्तस्य पूजायास्तस्य स्वरूपस्य च वर्णनं प्राप्यते । नकुलप्रणीतेऽश्वशास्त्रे रेवन्तः अश्वानां स्वामी वर्णितः । वर्णनैरेभिः स्पष्टं प्रतीयते यत् प्राचीनकाले सूर्योपासनाया अङ्गरूपेण स्वतन्त्ररूपेण चापि रेवन्तस्य पूजा प्रचलिताऽऽसीत् । रेवन्तस्य विविधा मूर्तय उपलभ्यन्ते । अन्ते लेखकमहोदयेन रेवन्तस्य विभिन्नस्थानेषु उपलब्धानां विविधकालिकमूर्तीनां विस्तृतं साङ्गोपाङ्गं च विवरणं प्रस्तुतम् ।]

Revanta is mythologically the son of Sūrya and Sañjñā and also the king of the Guhyakas. In the *Viṣṇu Purāṇa*, Parāśara narrates to Maitreya the following story about his birth:[1]

"Sañjñā, the daughter of Viśvakarman, was the wife of Sun, and bore him three children, the Manu (Vaivasvata), Yama and the goddess Yamī (or the Yamunā river). Unable to endure the fervours of her lord, Sañjñā gave him Chāyā as his handmaid[2],

1. *Viṣṇu Purāṇa*, Gorakhpur, V. S. 1997, 3, 2, 2-7; H. H. Wilson, *The Viṣṇu Purāṇa*, Calcutta, 1961, pp. 214-15.
2. According to the *Matsya Purāṇa*, Vivasvat, the son of Kaśyapa and Aditi, had three wives, Rājnī, the daughter of Raivata by whom he had Revanta; Prabhā, by whom he had Prabhāta; and by Sañjñā, the daughter of Tvaṣṭṛ, Manu, Yama and Yamunā. H. H. Wilson, *op. cit.*, p. 215, n. 1.

and repaired to the forests to practise devout exercises. The Sun supposing Chāyā to be his wife Sañjñā, begot by her three other children, Śanaiḥścara (Saturn), another Manu (Sāvarṇi), and a daughter Tapatī (the Tāptī river). Chāyā on one occasion, being offended with Yama, the son of Sañjñā, denounced an imprecation upon him, and thereby revealed to Yama and to the Sun that she was not the actual Sañjñā, the mother of the former. Being further informed by Chāyā that his wife had gone to the wilderness the Sun behold her by the eye of meditation engaged in austerities, in the figure of a mare (in the region of Uttara Kuru). Metamorphosing himself into a horse, he rejoined his wife, and begot three other children, the two Āśvins and Revanta, and then brought Sañjñā back to his own dwelling."

In the *Mārkaṇḍeya Purāṇa*[3], Mārkaṇḍeya relates some more details about Revanta's birth: 'Sūrya concentrating his thoughts, beheld his wife in the form of a mare, unassailable by all created beings by reason of her austerities and self-repression. And going to the Northern Kurus, the Sun became a horse and approached her. And she beholding him approaching, because of her fear of a strange male, went face to face with him, being intent on guarding her rear. And thereupon, they joined there noses, when they both met there, and his glory passed from the Sun's nostrils into the mare. Two gods were begotton there, the two Āśvins, who are the two best physicians, namely, Nāsatya and Dasra, the two sons who issued forth from the mare's mouth ; these two are indeed the sons of Mārtaṇḍa, while he bore a horse's form. And at the termination of the flow of his semen was born Revanta, holding a sword and a bow, clad in armour, riding on horseback, and carrying arrows and a quiver."

3. *Mārkaṇḍeya Purāṇa*, Bombay V. S. 1967, 74, 10-75, 24. F. E. Pargiter, *Mārkaṇḍeya Purāṇa*, Calcutta, 1904, CVIII, p. 575. The same story is repeated in this *Purāṇa* (LXXVIII, 24) with a slight difference and it states that when the seed came to an end, Revanta was produced, armed with a sword, clad in leather, wearing armour, mounted on a horse and equipped with arrows and a quiver :

Retaso-' ante ca Revontaḥ khaḍgī carmī tanutradhṛk /
aśvo ārūḍhaḥ samudbhūto bāṇa-tūṇa-samanvitaḥ //

But in chapter 108, verse 11, a bow is added in place of a shield.

Sūrya appointed Revanta to the lordship over the Guhyakas and said, "Thou shalt indeed be worthy of worship by the entire world, my child; and mortals, who shall call thee to mind amid the terrors of forests and other lonely places, of great conflagrations of enemies and robbers, shall be delivered out of great calamity. Comfort, intelligence, happiness, kingship, perfect health, fame, exalted position—these, when worshipped and well satisfied, thou shalt bestow on men.[4]

Some other *Purāṇas*[5] also refer to Revanta in different contexts. The *Viṣṇudharmottara Purāṇa*, which mentions that the four sons of Sūrya, namely, Revanta, Yama and two Manus should be placed on his two sides[6], also states that Revanta should be shown on the back of a horse like the Sun :

pṛṣṭheśve sūryavat kāryo revantaśca tathā prabhuḥ|
—*Viṣṇudharmottara Purāṇa*, III, 70, 5

While the *Bhaviṣya Purāṇa*[7] says :

revanto nāma yo'arkasya rūpeṇārkasamaḥ sutaḥ|
—*Bhaviṣya Purāṇa*, 79, 78.

In the *Prabhāsa Khaṇḍa* of the *Skanda Purāṇa*, Lord Śiva emphasises the worship of Revanta and relates to his consort Umā that after performing certain *pūjā*, etc., one must have a dedicated glance (*darśana*) of the *Rājyabhaṭṭārakā* Revanta seated on horseback as by doing so, one will be free from all the evils and attain religious merit. The *Kālikā Purāṇa*[8] lays down that 'Kings should worship Revanta at the gates according to the principles of Sun- worship. His image should be placed on a white horse with his hair fastened by a cloth. The deity should be dressed in a coat of mail and should carry a sword in his right hand and a whip in the left". The *Agni Purāṇa*[9] only calls him 'a horseman.'

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4. *Ibid*, 105, 20-23; F. E. Pargiter, *op. cit*, p 576.
5. Cf. *Sāmba up-Purāṇa*, 29-13.
6. *Viṣṇudharmottara Purāṇa*, ed P. Shah, Baroda, 1958, III, 69, 9.
7. *Bhaviṣya Purāṇa*, Venkteśvara Press, Bombay, V S. 1867; Śaka *Saṁvat* 1822, A. D. 1910. I am grateful to Śrī A. S. Gupta for this reference.
8. *Kālikā Purāṇa*, Calcutta, 1336 B. S., 85, 46-49.
9. N. K. Bhattasali, *The Iconography of Buddhist and Brahmanical Sculptures in Dacca Museum* Dacca, 1929, p. 175.

Besides the *Purāṇas*, some other literary works also refer to Revanta and his worship. Varāhamihira mentions Revanta as riding on horseback with attendants in the sport of hunting :

revanto aśvārūḍho mṛgayā krīḍādiparīvārah[10]
—*Bṛhatsaṃhitā*, 58, 56.

contrary to this, Hemādri does not refer to his hunting party but simply states :

pṛṣṭhasthaḥ sūryavat kāryo revanta-śca-atha prabhuḥ/
—*Caturvargacintāmaṇi*, *Vratakhaṇḍa*, p. 137[11].

Jayānaka in his *Pṛthvīrāja Vijaya* mentions Revanta, Sugrīva Karṇa and Vaivasvata, etc., as the sons of the Sun[12]. Uddyotana Sūri in his famous work *Kuvalayamālā* tells us that 'Revanta, son of Sūrya and Sañjñā, and the king of the Guhyakas, delivers people from the terrors of forests and other lonely places, of great conflagations, of enemies and robbers, and bestows upon his worshippers comfort, intelligence, happiness, kingship, perfect health, fame and exalted position.[13]

The *Śabda-kalpa-druma*[14], which also relates to Revanta as the son of Sūrya and Sañjñā and the lord of the Guhyakas, relates that, 'on the 7th day of the performance of the Nīrājana ceremony (a kind of military and religious ceremony observed by kings or generals of armies in the month of Āśvina before they took the field), after worshipping Sūrya, Revanta, his son, is to be worshipped in the interior of the outer gateway either by preparing his image or drawing his picture on an earthen jar in this wise : Revanta with two muscular arms, shining with armour, his hair covered with a piece of white cloth, bearing a whip in his left, and an intensely sharp-edged sword in his right hand, and seated on a white horse". Raghunandana[15] in the *Tithitattva* quotes a line from the *Kalpataru*,

10. *Bṛhatsaṃhitā*, ed. A. N. Jha Sharma, Varanasi, 1959.
11. *Hemādri*, *Caturvargacintāmaṇi*, *Vrata Khaṇḍa*, Calcutta, S. 1934.
12. *Pṛthvīrāja Vijaya with the commentary of Jonarāja*, ed. by G. H. Ojha and C. S. Guleri, Ajmer, 1941, Canto 1. I owe this reference to Dr. Dasharatha Sharma.
13. *Kuvalayamālā*, Bombay, 1959. p. 68; See D. Sharma, *Rājasthān Through the Ages*, I, Bikaner, 1966, p. 393.
14. D. R. Bhandarkar, *Progress Report of the Archaeological Survey of India Western Circle*, Poona, 1903-04, p. 30 n.
15. *Tithitattva*, Vangavasi edition, Calcutta, 1313 B. S.; see N. B. Sanyal, *A New Type of Revanta from the Dinajpur District*, *Indian Historical Quarterly*, Calcutta, III, 3, Sept. 1927, pp. 461-70.

which is said to have been taken from the *Brahma Purāṇa*. It refers to the worship of Revanta (on the Full Moon day of Āśvina) :

Pūjyaḥ sāśvaiśca revanto yathāvibhavavistaraiḥ
—*Tithitattva*, p. 690.

It will be interesting to note that Nakula the fourth Pāṇḍava is said to have compiled a work *Aśvaśāstram* on horses with the help of all the texts of sage Śālihotra, the first and foremost exponent of the branch of knowledge among human beings. In one of the chapters of this work a few verses are given in praise of Raivata (Revanta), the divine master of horses. These verses claim that if one chants at dawn every day the 28 names of the god names mentioned by him one could protect one's horses from evil spirits. The 28 names are[16] 1. Raivata, 2. Pārthiva, 3. Vīra, 4. Mātṛkolāhala, 5. Aruṇa, 6. Pañcagrīva, 7. Aśvapuruṣa, 8. Piṇḍakī, 9. Hayavāhaka. 10. Sūryaputra, 11. Mahāsvāmī, 12. Chāyāhṛdayanandana, 13. Nāradānandakārī, 14. Hṛdayajña, 15. Raṇapriya, 16. Bhāsvān, 17. Ratnāvatībhartā, 18. Nirbhaya, 19. Bhayavighnahā, 20. Bhūteśa, 21. Tarjana, 22. Bhadra, 23. Bhūteśa, 24. Bhaktavatsala, 25. Ārogyasmaraṇa, 26. Vaidya, 27. Sarvarakṣākara, and 28. Śiva.

Thus one can see the importance of the worship of Revanta in ancient India.[17]

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16. *Raivataḥ Pārthivo Vīro Mātṛkolāhalo' aruṇaḥ/*
Pañcagrīvo' aśvapuruṣaḥ piṇḍakī hayavāhakaḥ//
Sūryaputro mahāsvāmī chāyāhṛdayanandanaḥ/
Nāradānandakārī ca hṛdayajño raṇapriyaḥ//
Bhāsvān ratnāvatībhartā nirbhayo bhayavighnahā/
Bhūteśastarjano bhadro bhūteśo bhaktavatsalaḥ//
Ārogyasmaraṇo vaidyaḥ sarvarakṣākaraḥ śivaḥ/
Yaḥ kaścidīti nāmāni aṣṭaviṁśatisaṁkhyayā//
aruṇodayavelāyāṁ nidrāyāḥ susamāhitaḥ/
tasyāśvānāṃ na tu bhayaṁ doṣabhūtairūpadravaḥ//
saha vittardhivibhavairyaśobhirabhivardhate/
anyaḥ kopi paṭhed bhaktyā vāñchitaṁ tasya sidhyati//
Aśvaśāstram by Nakula, ed. S. Gopalan, Tanjore Saraswathi Mahal Series No. 56, Tanjore, 1952, p. 7, vv. 1-6.

17. See also L. P. Pandey, *The Worship of Revanta in Ancient India*, *Vishveshvaranand Indological Journal*, Hoshiarpur, VII, i-ii, 1969, pp. 134-39.

Numerous images of Revanta have been found from various parts of Northern India. Mr. V.N. Srivastava,[18] while describing a recently discovered image of the deity from Mathurā says that "Besides being the only image of the deity in this part of India, the relief, in point of age also seems probably to be the oldest found in India and may be placed between the 8th or 9th cent. A. D. But the above view is not correct as images of Revanta belonging to the Gupta period, 5th-6th cent. A. D. can still be seen at Nagarī (Cittor, Rajasthan), Newal (Unnao, U. P.), Sultanganj (Bihar) and one found at Pacar (Gaya, Bihar) is now displayed in the Patna Museum.

The headless image at Nagarī worshipped as Sāḍū Mātā really represents Revanta riding on his caprisoned horse. His left hand is pulling the bridle, while the right holds a cup of wine. An attendant holds an umbrella over him. The deity is accompanied by his attendants. The sculpture lying in the open is badly damaged. One dog is shown near his right foot.[19]

An image sculptured on the granite surface of the Jahangira hill at Sultanganj in Bhagalpur district (Bihar), which Sir A. Cunningham had regarded Kalki was later on correctly identified as Revanta.[20] The sclulpture which is now badly weather worn shows him seated on horseback. He wears a conical crown, and top-boots, and is accompanied by the hunting party. Two of his attendants are blowing trumpets and one is playing on a drum. The image has been regarded as a very fine piece of the classical Gupta art.

An elegantly carved image of Revanta found at Pacar, Gaya District, is displayed in the Patna Museum (No. 10648). He wears a beautiful head-dress and his curely locks are flowing on the shoulders. The umbrella held above his head by an attendant has a flying banner. The sculpture shows all the characteristics of the Gupta period, 5th Cent. A. D.

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18. V. N. Srivastava, *Acquisitions in Mathura Museum*, *Bulletin of Muscums and Archaeology, in U. P.*, Lucknow, 2, Dec. 1968, p. 58.
19. D. R. Bhandarkar, *The Archaeological Remaims and Excavations at Nagarī, MASI*, Calcutta, 1920, No. 4, pp. 125-26, pl. XV b.
20. S. Sahai : *A Rare Sculpture of Revanta from Sultanganj*, *Journal of the Bihar Research Society*, Patna, XLVII, I-IV (Jan-Dec. 1961), pp. 211-13 and plate.

A contemporary sculpture of Revanta carved in round is lying under a tree at Newal (Unnao, U. P.).[21] His frizzled locks are falling at the back. A female attendant standing behind him in triflex-pose holds an umbrella in her hands. As the lower part of the sculpture is now damaged, the details carved on it cannot be traced out. It can be dated to C. 6th Cent. A. D. Another image of Revanta of the Gupta period is *in Situ* at Bausa (Etah, U. P.).[22]

A remarkable sculpture of light grey stone from Central India showing in high relief Revanta (face damaged), riding on his caprisoned horse is preserved in the Museum für Völkerkunde, Berlin (No. IC34614; Ht. 105cms.)[23] The deity accompanied by his hosts (*Guhyakas*) is shown proceeding towards proper right. He holds a flower in his right hand, while the left (damaged) carries a bowl and the reins of the horse in between his two fingers. He wears an ornamented crown, a double necklace, a simple bracelet and tunic secured with a girdle at the waist. A hound is seen below with its head being raised upwards. Three fingures are shown behind Revanta and one of them is carrying an umbrella, the upper part of which is now damaged. The central figure carries two pots tied to a pole on his shoulders, and the third has a bag on his left shoulder and holds the leg of an animal or a bird in his raised right hand. Four figures are shown on right of the deity among which two carry a dead animal, (not very clear, but may be a small pig) on their shoulders. Below them, a figure is shown holding an unraised sword and a circular shield, while on the ground another man (*harakārā*) is depicted beating a drum.

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21. Mr. K. S. Shukla of Bangarmau (Unnao District) has kindly drawn my attention to this image, for which I am obliged to him.

22. S. B. Singh, *Archaeological Review of District Etah, Bulletin of Museums and Archaeology in U. P.*, Lucknow, 1 March 1968, p. 58.

23. A. H. Hartel, *Indische Skulpturen*, I : *Die Werke der frühindischen, Klassischen und frühmittelalterlichen Zeit* (Museum für Volkerkunde, Berlin), Berlin, 1960, p. 69, pl. 36.

I am extremely grateful to my esteemed friend Dr. Maurizio Taddei of Rome for very kindly drawing my attention to this beautiful and important sculpture of Revanta.

The figures of the *Guhyakas* wear single beaded necklaces (*ekāvalīs*) and some of them have curly locks, while others have their hair arranged artistically in typical Gupta style. The mane and beaded string shown round the neck and also a chain with grelot bells decorating the horse reminds us a headless Gupta sculpture of a horserider from Sarnath (District Varanasi, U. P.), now displayed in the National Museum, New Delhi (No. 59.527/6) The above few points suggest the date of the image to 6th-7th Cent. A. D.

Worship of Revanta appears to have become quite popular in the early mediaeval period. The images of the deity are found on the famous Sun temple at Modhera and the Vaiṣṇava temple at Lamba[24] in Gujarat.

Revanta's worship was particularly popular in Rājasthān. The dilapidated Sun temple inside the fort at Cittor built in the 8th cent. A. D. presents an image of the god (badly damaged) in the central niche on its southern wall. An attendant carrying an umbrella is standing behind his Lord, while another one holding a wine-jar is depicted on the left in front. Below, a dog is shown attacking a boar from behind.

An exceptionally charming image of Revanta datable to the Pratihāra period, C. 8th cent. A.D. is *in Situ* at Abaneri (near Jaipur). He wears an ornamented crown, ear-ornaments, *ekāvalī* and typical armlets, which are popularly known as *taḍḍā* in Rājasthān. His attendants wear typical head-dress and one of them holds a lance. Two garland holding *vidyādharas* are shown above flanking the umbrella. The sculpture though badly damaged, speaks volumes for the master Rājasthānī craftsman.

The Harihara temple No. 1 at Osian (near Jodhpur), which is of the *pañcāyatana* type, shows an exquisitely carved image of Revanta on the southern face of the subsidiary shrine built for Sūrya and on the south-east corner of the main temple.[25] The dignity of its bearing, its deeply spiritual expression and graceful

24. M. A. Dhaky, *The Old temple at Lamba and Kāmeśvara temple at Auwa Journal of the Asiatic Society*, Calcutta, VIII, 3, 1966, p. 145.
25. Pupul Jayakar has wrongly identified this image as that of a 'King on horse with umbrella overhead'. See her article on *Osian* in the *Mārg*, Bombay, XII, 2, p. 55, fig. 7.

modelling testify to the artist's skill and ability. The Sun temple (c. 10th cent. A.D.) at the same site also has an image of the deity (face damaged) in one of the decorated niches of its back wall. Here, the hunting dog is depicted accompanying his Master.

A colossal image (110 cms. x 136 cms.) of Revanta[26] housed in the temple of Brahmāṇī-mātā at Bagaur (District Bhilwara) shows him riding on his horse to the left. He wears a crown, a single-beaded necklace and a tunic. A conch-blower, a drum-beater and an attendant under a tree are shown on the extreme left. A pair of flying celestials is shown at the top, while on the pedestal a dog is depicted chasing two fleeing boars. The sculpture is a reminiscence of the classical Gupta art and can be dated to C. 8th-9th cent. A.D.

The Rajputana Museum at Ajmer preserves images of Revanta belonging to the mediaeval period. The one (No. 375) from Sawar (District Ajmer) shows him on horseback with a circular halo behind the head. A female figure standing in the front holds a winepot, while the male carries a sword and a shield. A female attendant standing behind the deity carries a bag from which she is taking out something with her right hand. A male attendant standing behind the horse holds an umbrella over the head of the god. The sculpture beautifully illustrates hunting in process. Another such image (No. 299) found at Kayadran (District Sirohi) and datable to the 11th cent. A.D. shows on the pedestal a boar chased by two dogs.

Harṣagiri (District Sikar), once a famous centre of the Cauhān art, has also yielded a few images of Revanta belonging to the mediaeval period. An image of the god from this site and now deposited in the Rajputana Museum, Ajmer (No. 372) shows a standing female figure pouring wine in the wine-cup held by Revanta in his right hand. A dog chasing a boar is depicted in front and a four-armed atlante figure is shown below the pedestal Dr. D.R. Bhandarkar[27] had to cancel his identification of an image of Kalki on the Harṣanātha temple at Sikar, as he later on identified it with Revanta. This image can be dated to the 10th cent. A.D.

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26. V. Kumar, *Bagaur kī ek Revanta Pratimā (Hindi). The Researcher,* Jaipur, VII-IX, pp. 96-97, pl. XVIII.

27. *Progress Report of Archaeological Survey of India, Western Circle,* Poona, 1909-10, p. 54. Photo No. 3523.

A fragmentary sculpture discovered at Mallah and displayed in the State Museum, Bharatpur, illustrates Revanta proceeding towards the right along with his hunting party (No. 63). The deity is shown in the centre preceded and followed by a horse-rider and other attendant figures. The lower part of the sculpture is badly damaged; on the top of it several musicians are seated in a row. One of the male attendants on the extreme right is shown carrying a dead boar on his shoulders while the rest are shown with beaming faces. Thus it seems that the sculpture depicts the scene after hunting, when the party is returning with the booty along with several musicians in joyous mood. The sculpture is assignable to C. 10th Cent A. D.

The beautiful sculpture of Revanta from Tumain (District Guna, M. P.) shows him on horseback under a mango tree and shaded by an umbrella held by one of the attendants standing behind him. Of his two hands, the right holds a cup and the left the rein. The sculpture also interestingly illustrates flying celestials, Gaṇeśa, Sūrya and other divinities on either side of Revanta. A boar chased by a dog is depicted in front, while on the pedestal is a hunting scene in accompaniment of dance and music. The image can be dated to C. 7th cent. A. D.

A fine image of Revanta, which is unfortunately badly damaged, has recently been acquired by the Archaeological Museum, Mathura (No. 68. 24)[28]. Like the Bharatpur Museum sculpture, here too, the deity is preceded and followed by a horse-rider. The richness of the sculpture can be marked by viewing the delicate modelling of the female figure depicted in the centre holding a jar in her hands. Dogs chasing the pigs are shown above the decorated pedestal of the image. It can be dated to the 9th-10th cent. A. D. Another contemporary image is under worship in a village near Almora in Uttar Pradesh.

The Patna Museum preserves a sculpture of Revanta (No. 11101) surrounded by several figures, A female attendant standing near the horse's head is shown holding a jar in her hands, while another figure depicted behind her is carrying a dead boar on his shoulders. The other members of the hunting

28. V. N. Srivastava, *op. cit.*, fig 4.

party hold various weapons in their hands. The exact provenance of the image is not known, but it appears to have been fashioned in the 8th-9th cent. A. D.

A somewhat, contemporary image of Revanta found from the famous Buddhist site Sarnath (District Varanasi, U. P.) is displayed in the National Museum, New Delhi (No. 60.475). The deity is preceded by a soldier who is holding a double-edged straight sword and a shield. Another attendant depicted on the top right corner carries a boar on his shoulders. The deity wears a typical conical head-dress. The image is a product of the Pratihāra art of C. 9th cent. A.D.

The sculpture of Revanta in the State Museum, Lucknow, though unfinished is quite simple in its execution. He wears a crown, usual ornaments and top boots. An attendant holds an umbrella from behind, while a female with a jar in her hands stands slightly bent forward in reverential attitude. The image can be assigned to the 12th cent. A.D.

A colossal image of Revanta broken in two parts was unearthed sometime back inside the Garhwa fort near Allahabad (U.P.). Here the deity holds in his right hand a naked straight sword, and a damaged object in the left. He wears a crown, usual ornaments and the top boots. A dog attacking on a boar is depicted near his broken right foot. The image can be dated to the Gāhaḍavāla period, C. 12th cent. A.D. Another contemporary image of the deity found from Bhita (U.P.) is displayed in the Allahabad Museum (No. 402).

An equally elegantly carved and contemporary image of Revanta is enshrined in the temple of Ghanśyāmjī at Nagar, Rajasthan. Here too, the deity wears a bejewelled Crown and is profusely decked in various ornaments of the period, and also bears a *śrīvatsa* mark on the chest. He is preceded by two male figures, one of whom is blowing a conch. The neatly finished sculpture can be regarded as one of the master-pieces of the Chauhān art of the 12th cent. A.D.

Images of Revanta wrought in metal are also known. One such image belonging to the Cedi art of C. 11th cent. A.D. and found at Sripuri, is now in the possession of the former Mālguzār

of the village.[29] Another image of Revanta made of brass is in a private collection at New Delhi. The nimbate figure holds a double-edged sword in his raised right hand and the reins in the left. A bearded attendant holds an umbrella over the head of god, while a female with a jar in her hands stands on the left side. A soldier probably with a bow is accompanying the master on his right and a fleeing boar is depicted on the front. The beautiful image appears to have been fashioned in Western India in C. 13th Cent. A.D.

An image of Revanta from Manora near Bhadanpur (M. P) illustrates Revanta in the company of huntsmen. Two of them standing near the horse's head hold a staff and a jar, while three standing behind the deity carry a boar[30] a jar and a tray respectively. The pedestal shows in front the figures of musicians, etc. The image is heavily weathered and can be assigned to the Kalacuri period, 10th-11th cent. A. D.

That the artist of the Pāla period also did not lag behind in fashioning the sculptures of Revanta is proved by the find of numerous icons of the deity from Eastern India. Some mediaeval images discovered at Nalanda[31] and in other parts of Bihar and Bengal are preserved in the Nalanda Museum,[32] Patna Museum,[33] and the Indian Museum[34], Calcutta.

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29. V. V. Mirashi, *Corpus Inscriptionum Indicarum*. Octacamound, 1955, IV, i, p. clxi.
30. R. D. Banerjee has wrongly regarded it a ram or a deer. See *The Haihayas of Tripuri and their Monument*, Calcutta, 1931, (*MASI*, 23), p. 106, Pl. LXV (a).
31. R. D. Banerjee *Eastern Indian School of Mediaeval Sculpture*, Delhi, 1933, pl. LXV (e).
32. Four stone images of Revanta bearing the following museum, numbers, etc., are preserved in the Archaeological Museum at Nalanda :
    1. No. 10619; ht. $9\frac{3}{4}$", A. S. I. Neg. No. 648/68. (Headless and inscribed).
    2. No. 10786; ht. $5\frac{1}{2}$": A. S. I. Neg. Nos. 10786; 492/68. (Headless).
    3. No. 10789; ht. $7\frac{3}{4}$"; A S. I. Neg. No. 494/68. (Defaced).
    4. No. 00037; ht. $6\frac{1}{4}$"; A. S. I. Neg. No. 488/68.

    See also A. Ghosh, *Nālandā*, New Delhi, 1965. p. 50.
33. Antiquity No. 1722.
34. Cabinet 15, 3621, 3775, 3776, 3777.

A Pāla image of Revanta discovered in the village of Hilsa, about 14 miles from Nalanda, was first regarded by S. M. Sastri as a statue of Lord Buddha riding his horse Kanthaka to leave for good his father's house.'[35] But J. N. Samaddar, who has given details of this sculpture, correctly identified it with Revanta.[36].

During my recent visit, I noticed a beautiful sculpture of Revanta of the Pāla period, 9th cent. A. D., fixed in the wall of a private house situated in the Manglagaurī lane, Andar, at Gaya (Bihar).

An image of Revanta from Bihar with its exact provenance unknown is deposited in the Indian Museum, Calcutta. A female attendant is pouring wine from a flask in the cup (*caṣaka*) held in the right hand of Revanta, whose left hand holds the bridle.[37] An attendant standing on the top right corner carries a dead boar on his soulder, while another one depicted near legs carries a long pole to which a small pig is hanging. A dog with its tail twisted upwards is shown below the left foot of the deity. The pedestal shows in front a soldier shooting an arrow at the fleeing boar followed by a dog. Behind him are carved four figures, two of whom (*harakārās*) are beating the drums. The image is datable to the 10th cent. A. D.

Another image of Revanta in the same museum shows him preceded by two attendants, each carrying a sword and a shield and surrounded by other figures. The pedestal shows in sections a devotee with his hands joined in *añjalīmudrā*, a musicians group and a fleeing boar on the extreme left. The slim and graceful figures in their respective moods and poses have been faithfully portrayed by the master Pāla artist of the 10th-11th cent. A. D.

An excellently carved image of Revanta found at Ghatnagar (District Dinajpur) is preserved in the Varendra Research Society

35. S. M.Sastri, *The Hilsastatue inscription of the thirty-fifth year of Devapāla Journal of the Bihar and Orissa Research Society*, Patna, X, I & II, p. 32.

36. J. N. Samaddar, *A Note on Revanta, Journal of the Bihar and Orissa Research Society*, Patna, XIV, I, p. 134.

37. B. B. Bidyabinod, *An Illustrated Note on an Indian Deity called Revanta, Journal and Proceedings of the Asiatic Society of Bengal*, Calcutta, (N. S.) V, 10, 1909, pp. 391-92, pl. XXX.

at Rajshahi.[38] The deity holds a whip instead of a wine cup in his right hand and rein in the left as usual. "Two robbers are shown near him, one ready to attack him from the front, the other from a tree-top behind. The pedestal shows a woman standing, a devotee, a man with a sword and a shield about to attack a woman cutting a fish with a fish-knife; on the right corner of the partially broken stale appears a dwelling house with a couple inside it.''[39] The image carved in blackbasalt is an excellent example of a Pāla art of C. 11th cent. A. D.

A headless and badly damaged image of Revanta is displayed in the Dacca Museum.[40] It too has several accessory figures standing near the deity. The image was found at Badamata, District Tippera and is datable to the 10th-11th cent. A. D.

Images of Revanta are not all together unknown from Orissa. An image of the deity on horse-back regarded as Sun god by M. M. Ganguly has been correctly identified by N. K. Bhattasali with Revanta.[41] The famous Sun temple at Konarak, which is also known as the 'Black Pagoda of the East', has presently no image of Revanta carved on it.[42] But a badly mutilated image kept inside the Triveṇīśvara temple at village Madhipur, about half a mile north-west of Konarak has been regarded as that of Revanta. This detached architectural piece is know to have been brought here from Konarak, but there is no positive evidence to prove this fact.[43] Moreover, one can not be very sure about the identification of this image with Revanta, though there are reference in literature as seen above where hunting scene is not referred to.[44]

Fashioning of the image of Revanta continued in the late mediaeval period also. A richly carved image of Revanta in yellow stone from the Jaisalmer region in Rajsthan, represents the high water mark of the later phase of the Rajasthani plastic art. He wears a conical crown, lower garment and long boots

38. N. B. Sanyal, *op. cit*, pp. 469-72, plate facing page 469.
39. J. N. Banerjea, *The Development of Hindu Iconography*, Calcutta, 1959, pp. 442-43, pl. XXIX, fig. 2.
40. N. K. Bhattasali, *op. cit.*, 177, pl. LXII (a).
41. *Ibid.*, p. 176.
42. D. Mitra, *Konarak*, New Delhi, 1966.
43. I owe this information to Mr. K. S. Behra of the Utkal University, Cuttack.
44. Cf. *Bhaviṣya Purāṇa*, 79, 78; *Viṣṇudharmottara Purāṇa*, III, 70, 53.

as we generally see in the images of Sūrya from Northern India. He is thrashing a spear held in his right hand to a boar shown under the foot of his caprisoned horse and in the left he holds the rein. A pushdagger is tucked to his waist. An attendant carrying an umbrella is standing behind, while bearded figure stands on the left in front carrying a water-vessel in his hands to indicate the *upasthāna* of the deity. A cow with a calf sucking her milk and a horse (headless) are depicted on the right and left sides of the deity. Below these, an amorous couple and Gaṇeśa with his mount, a mouse, holding a sweet-ball, are shown. The presence of these here probably indicates that where Revanta is worshipped there always exists happiness, peace, plenty and prosperity. The horse suggest that Revanta is the Divine Master of horses and Gaṇeśa, as is well known, is the god of success and the remover of all the obstacles. The figure of the donor seated with folded hands is shown below. Apart from the iconographic features, which are nicely executed here, the picture que delineation suggest the prowess and valour of Rajput princes often shown in later Rajput paintings.

The pedestal of the image bears a three line inscription of (V.) S. 1682/A. D. 1625.[45] It records that the image was installed in the victorious reign of Mahārājādhirāja Mahārāja Rāula Śrī Kalyāṇadāsajī. The name of the donor is not recorded, hence, it appears that Kalyāṇadāsa himself had set up this image. The inscription is as below :

Line 1 : *Saṁvat 1682 varṣe āsā (ṣā) ḍha vadi 5 ravau mahārājādhirāja.*

Line 2 : *Mahārājarāula śrīkalyāṇadāsajī vijaya rājye mūrti.*

Line 3 : *śrī reba (vaṅ) tarī thāpanā kīdhī che śrīrastu Kalyānamastu|*

Images of Revanta are almost unknown in South India. But the tradition of his worship in this part of the country is proved by a miniature painting of the Tanjore school, C. 18th Cent A. D., which presents him as a four-armed god riding on his caprisoned horse with his consort. The moustached god wears a high ornate crown, jewellery and the dress, typical

45. D. Sharma, *Rāṣṭrīya Saṅgrahālaya me sangrahīta Revanta kī madhyakālīna mūrti aur uskā V. S. 1682 kā abhilekha, Maru Bharati* Pilani, Jan. 1966, pp. 1-2.

of that period and also carries various attributes. His consort holds a wine-flask in her right hand and is smelling a flower held in the left. Two moustached flying celestials, from amidst the clouds, are shown showering flowers on the divine couple. A dog is depicted near the legs of the horse, but the boar is conspicuous by its absence in this painting. This unique painting is in the collection of the national Museum, New Delhi No. 57. 75/34)[46]

Besides these, several epigraphs also mention Revanta in different contexts.[47] It will be interesting tonote that 'Revanta' was regarded as honoured title and was affixed to the names of the nobles as an attribute. It is evident from the Hulgur inscription of Vikramāditya VI dated Śaka 992/A. D. 1077 that the noble—*mahāsāmanta* Jayakeśiyarṣa was regarded as Revanta of *Kali-yuga* : *Kali-yuga-Reva* (*n*) *ta* (*ṁ*) ..../

—*EI*, *XVI*, p. 330, 1.11.

Another inscription of the Kalacurya Bhillama dated A.D. 1189, found at Mutgi, while describing the great titles of a person of rank refers him as "a Revanta of noble rank riding on most forward steeds" : *ativiśa* (*ṣa*) *ma-hay-ārūḍha-prauḍha-rèkhā-Rēvaṁtaṁ*

—*EI*, XV, p. 36.1.40.

Similarly, a Telugu inscription of Śaka *Saṁvat* 1052 incised on a pillar in the Mūlasthāneśvara temple at Nādeṇḍla, which describes the great qualities of Eṛṛa-Maṇḍa, also states him as a Revanta in (the management of) horses.'[48]

Revanta has also been mentioned in the Kolur inscription of the reign of Siṅghaṇa i.e. Yādava Siṅghaṇa (C.A.D. 1210-46). A minister of this king has been referred to as 'a Revanta of magnificent type among those who ride most forward horses.'[49]

A Canarese stone inscription of the time of Vikramāditya VI and the Kadamba Jayakesin II, dated A.D. 1125, standing on the

46. My colleague Mr. C. M. N. Sahay has kindly drawn my attention to this painting and I am thankful to him for the same.
47. Only a few epigraphs mentioning Revanta have been referred to here.
48. *EI*, *VI*, p. 275.
49. *Ibid*., XIV, p. 195, 1. 17.

right of a temple of Mallikārjuna at Kumbapur, a hamlet of Narendra, states that "when the whole world praised him as he rode upon the lordly horse of the exceedingly difficult literary sentiments, as though he were a Revanta, truly the Daṇḍanāyaka Siṁha was a skilful man, an ornament of generals :

Ativiṣama-rasa-turaṁgama-patiyaṁ
Rēvaṁtan-aṁt-ir-ēṛalu sakala-kṣiti
pogalutt-ire sēnāpati-tilakaṁ Siṁha
daṇḍanāthane ballaṁ//

—*EI*, *XIII*, p. 306, v. 49.

An inscription (of about A.D. 1153) at Ablur belonging to the time of the Western Cālukya king Trailokyamalladeva (Taila III) of Gujarat mentions his feudatory, the Mahāsāmantādhipati, Mahadevarasa, 'a very Revanta with horses' i. e. :

'*Turaya-Rēvantaṁ*'

—*EI*, *V*, *p*. 236, 1.10.

A Silahara grant of A.D. 1058 describes Mārasiṁha as '*Revanto Vatsarājo vara-turaga-cay-ārūḍha-rēkhā-viśuddhau* i.e. 'a very Revanta, and a very Vatsarāja, in the exact determination of who might be the most eminent among those who are mounted on troops of excellent horses'.[50]

Another equally interesting reference to Revanta is found also in the inscription at Harihara which states :

grahaṇa-nirgata-preraṇa-lagna-stā (sthā)
pan-ollalita-sāḍi-sū [cana?]-sū (śū)
Kala-sapti-saṁkula-grāhita-paṁcadhārā-
prapañca-sañcaraṇa caturatara-surekhā
– Rēvantanuṁ./

P.S.O.C,[51] Ins. No. 125, 1.47.

The Akaltara stone inscription of Kalacuri king Ratnadeva II mentions the construction of a temple of Revanta at Vikarṇapur (modern Koṭgadh, M.P.) in Kalacuri *Saṁvat* 893 (A.D. 1141-42).[52]

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50. *Cave Temple Incriptions*, *No. 10 of the Brochures of the Archaeological Survey of western India*, p. 102.
51. J. F. Fleet, *Pali Sanscrit and Old Canarese Inscriptions from the Bombay Presidency and part of the Madras Presidency*, London, 1898.
52. *E. I.*, XXVI, p. 258, n. 5; *CII*, IV, ii, p. 433 , pl. LXVIII; *Progress Report of the Archaeological Survey of India, Western Circle*, Poona, 1903-04, pp. 29-30.

The epigraph says that Vallabharāja, a feudatory chief of Ratnadeva II, provided the earth with an ornament in the guise of a temple of Revanta (which is) an object of enjoyment to the eyes. Spreading his exceedingly white fame by constructing this wonderful work of the best temple of the son of the seven-horses (*saptāśva*, i.e. Sun), he now surprised even the glorious Viśvakarmā together with the proud rich in fame :

> *Tenedamābharaṇamāracitaṁ pṛthivyāḥ pṛthvīpaternijapatermra*
> *hiṣīti matvā (1h) Revantomandiramiṣāunayanopbhogyaṁ*
> *bha (ktyo) pacaracature (ṇa) yaśodhanena/*
> *(sa) ptāśva (sūnu) bhavanottamaciatṛkarmanirmā-*
> *ṇataḥ suviśadāṁ kiratā ca kīrttiṁ/tenādhunā saha*
> *yaśodhanamānilokairvismāpitaḥ sa bhagavānapi viśvakarmā//*
> *i (ho) pavā (bā) hyāli vilāsa (ve)—sma (śma)*
> *no vi (citṛakarmonnata) mu-ttamaṁ dha*
> *(nai) ḥ/ acē (kha) naccārūśa (sa) rojarājitaṁ*
> *sa ca trilokīmukuraṁ śa (sa) rovaraṁ//*
>
> -*CII, IV*, ii, vv. 22-23

Vanthali inscription dated in *Saṁvat* 1346 *varṣe vaiśākhavadi* 6 Soma (=Monday, 17 April, A.D. 1290) proves the worship of Revanta in Gujarat and Kathiawar region. The inscription which begins with a salutation to Revanta records that a *raṇastambha* bearing the image of Revanta was installed at Vāmanasthalī. It further informs us that a unique *maṇḍapa* was also caused to be made in honour of Revanta, the son of *Sahasradhamna* (i.e. Sun):

> *Oṁ namaḥ śrīrevantāya........*
> *tanmūrtiyuktaṁ........raṇastambhamidaṁ*
> *vyadhāt//*
> *Sahasradhāṁnastanujanmanaḥ śrī-*
> *revantanāṁnaḥ purato navīnaḥ/*
> *acīkaranmaṇḍapamadvitīyamaho mahāsā-*
> *dhanikaḥ sa eṣaḥ//*[53]

53. D. R. Bhandakar, *List of the Inscriptions of Northern India in Brāhmī and its derivative scripts*, from about 200 B. C. Appendix to *EI* and Records of the Archaeological Survey of India, Vols. XIX to XXIII, p. 89, No. 624; Vanthali (Kathiawar) Inscription of the times of the (Cālukya) M. Sāramgadeva and the Mahāmaṇḍaleśvara Vijayānandadeva of Vāmanasthala Transcribed by D. B. Diskalkar in *Annals of the Bhandarkar Oriental Research Institute*, Poona, V, p. 175 n.

THE PURĀṆIC MYTH OF THE FOUR *YUGAS*

BY

CORNELIA D. CHURCH

[पुराणेषु चतुर्युगानां वर्णने कालस्य वर्णनप्रसङ्गे बहुशः प्राप्यते। कालस्य परिमाणवर्णने कृतत्रेताद्वापरकलियुगानां वर्णनं प्राप्यते, येषां प्रत्येकस्य परिमाणं गुणाश्च क्रमेण न्यूनीभूता वर्तन्ते। कृतयुगापेक्षया त्रेतायुगस्य परिमाणं सद्गुणाश्च अल्पतराः। इत्थं त्रेतायुगापेक्षया द्वापरस्य द्वापरयुगापेक्षया कलेश्च परिमाणं न्यूनं वर्तते। चतुर्युगावसाने प्रलयो भवति तदनन्तरं च पुनः सर्गः। क्रमोऽयमबाधितरूपेण प्रचरति। एषा चतुर्युग-वर्णना नवसु महापुराणेषु महाभारते हरिवंशपुराणे चोपलभ्यते। युगाख्यानस्य वर्णनभेददृष्ट्या विषयभेददृष्ट्या च एतेषां पुराणानां चत्वारो विभागा अत्र प्रदर्शिताः। युगाख्यानस्य प्राचीनतमं रूपं वैदिकग्रन्थेषु प्राप्यते। युगाख्यानविकासक्रमस्य पूर्णता तु गुप्त-साम्राज्यकाले आर्यभटवराहमिहिरादीनां सिद्धान्तज्योतिषकाले दृश्यते। युगाख्याने प्राचीनतमा गणना लवादारभ्य वर्षपर्यन्तं दृश्यते। प्राचीनवैदिकग्रन्थेषु युगानां बृहत्परिमाणं न निर्दिष्टम्। पुराणेषु मन्वन्तरवर्णनमपि दृश्यते, यत् पुराणपञ्चलक्षणेषु मध्ये गण्यते। अस्मिन् निबन्धे विदुषा लेखकेन पौराणिकयुगाख्यानस्य प्रामाणिकं सोपपत्तिकं च विवेचनं प्रस्तुतम्।

The Yuga Story is a familiar one to all students of Indian literature. It is a story of world creation, told in terms of time, in which four vast ages, or *yugas* called Kṛta, Tretā, Dvāpara and Kali, succeed one another, decreasing in virtue as they decrease in length, until a cosmic cataclysm destroys all phenomenal forms. Each such cataclysm is followed by a new creation, or reemanation of the cosmic elements in an endlessly revolving cycle[1]. This

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1. For brief summaries and discussions of the Yuga Story see the following: Velanda Gopala Aiyer, *The Chronology of Ancient India* (Madras G.A. Natesan & Co., 1901), pp. 107-116; John Dowson, *A Classical Dictionary of Hindu Mythology* (London: Kegan, Paul, Trench, Trūbner & Co., 1928), pp. 381-382; Mircea Eliade, "Time and Eternity in Indian Thought," *Man and Time: Papers from the Eranos Yearbook*, ed. J. Campbell (N.Y.: Pantheon Books, 1957), pp. 177-

story appears in discrete form in nine of the major Sanskrit Purāṇas and in both the Mahābhārata and the Harivaṃśa as well.[2]

Upon close analysis it is found that four major versions of this myth, distinguished by both form and content, appear in the aforementioned Purāṇas, one version in Kūrma V. 1-23, Mārkaṇḍeya 43.21-44, Padma (1). V. 3.1-25, Viṣṇu I. 3.1-25; a second version in Brahmāṇḍa I (II). 7.19-22, 44, 45, 59-63; Vāyu VIII. 18-22, 50, 59-63; a third in Brahmāṇḍa I (II). 29.4-40, Matsya 142.1-39; Vāyu I. 57.5-37; Mahābhārata XII. 224.12-26 (Poona Edition); Harivaṃśa, Harivaṃśa Parvan VII. 1-24; and a fourth in Bhāgavata III. 11.6-37.[3] Although at first glance the story in

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179; John Faithful Fleet. "The Kaliyuga of 3102 B.C." *Journal of the Royal Asiatic Society*, 1911, pp. 479-496, 675-698; R. Jacobi, "Ages of the World," *Encyclopedia of Religion and Ethics*, ed. J. Hastings (Edinburgh : T. & T. Clark, 1925), I : 200; Pandurang Vaman Kane *History of Dharmaśāstra* (Poona, Bhandarkar Oriental Research Institute, 1941) Vol. III, pp. 890-891; D.R. Mankad, *Purāṇic Chronology* (Anand: Gangajala Prakashan, 1951), p. 315; A.D. Pusalker, *Studies in the Epics and Purāṇas* (Bombay : Bharatiya Vidya Bhavan, 1952), pp. 31-33; E.C. Sachau, *Alberuni's India* (London : Trübner & Co., 1888), Vol. I, pp. 359-360, 368, 372, George Thibaut, *Astronomic Astrologic and Mathematik* (Strasburg : Karl J. Turner, 1899), pp. 28-32, and Heinrich Zimmer, *Myths and Symbols in Indian Art and Civilization* (N.Y. : Harper & Row, 1962), pp. 13 ff.

2. The Yuga Story can be found in the following Purāṇas : Bhāgavata III. 11.6-12, 18-25, 32-27, XII. 2, XII. 3; Brahma V. 229-232; Brahmāṇḍa I (II). 7.19-21, 44-45, 59-61, I (II). 29.5-41; Harivaṃśa, Harivaṃśa Parvan VIII. 1-24, 25-45; Bhaviṣya Parvan VIII. 1, 2, 6, 7, 10, 11, 20; Kūrma I. 5.1-28; II, 6,40-41; III. 7.10; Mārkaṇḍeya 43.20-44; 56. 1-2; Matsya 141.17-18; 142.1-33; 165.1, 6, 10, 14, 19; Padma I (V). 3.3-25; Vāyu I. 6.69-70; I. 8.50, 64, 67; I. 24.1-2; I. 32.7, 55-64; I. 57. 5-37; Viṣṇu I. 3.1-28; II. 8.1-4, 60-73; IV. 24.97, 102-124; VI. 1.3.7; VI. 3.4-12; it can also be found in Mahābhārata III. 148.10-39; XII. 70.1-32; XII. 224.11-32; and XII. 224.61. All editions are those of the Śrīvenkaṭeśvara Press, Bombay, unless otherwise noted.

3. In each of the four versions the passages in the various references cited agree almost completely in vocabulary, word-order and content. A detailed comparison of Purāṇic texts containing the first two versions listed above can be found in Willibald Kirfel, *Das Purāṇa Pañcalakṣaṇa* (Bonn : Kurt Schroeder, 1927).

most of these four versions appears to be a stylistic unity, it becomes apparent upon closer study that it contains several disparate elements skillfully edited together. These elements, found in varying combinations in the different versions of the story, are reducible to four : (1) Time-divisions, from the *nimeṣa*, or wink of the eye, to *yugas* of great length; a cyclical scheme of measuring both past and future time.[4] (2) *Manvantaras*, or ages of semi-divine rulers called Manus; an historically oriented system of reckoning past and future time. (3) Myth of Brahmā's creation of the world, its dissolution in water and fire, and its recreation or reemanation. (4) Evaluation of the relative *dharma*, or virtue of each successive age as it decreases from the perfection of the Kṛta through the evils of the Kali, or present age, to the final destruction of all things. In each of these elements of content can be found the same theme or motif : the *ahorātra*. This word means "day and night" in the Vedas and Brāhmaṇas where days, months and the year are all analagously divided into two halves.[5] It is also found in the Purāṇic Brahmā myth where each day of the god as well as his entire life-time is similarly bisected; and it is likewise found in the *dharma* of the four *yugas* where worldly virtue alternates periodically between good and evil. V.S. Agrawala explains it this way :

> [Day and night, or light and darkness] are opposed to each other but are so mixed up that in each moment of time both the elements of light and darkness co-exist. Each moment is expanded into an *ahorātra* based on diurnal rotation; *ahorātra* is expanded into a month based on the same principle of the rotation of the bright-half and dark-half portions...; the month is expanded into a Saṃvatsara or year; and the same is becoming visible to human experience as Yuga or Kalpa; and the four Yugas are expanding

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4. Several schemes of measurement of time intervals within a day are found in the Purāṇas. Various names for the smallest unit of time other than *nimeṣa* include *lava*, *trasareṇu*, etc.

5. See for example, the following : Ṛg Veda, X. 190.2; Atharva Veda X. 7.5; X. 8; Śukla Yajur Veda XXVII. 45; Kṛṣṇa Yajur Veda II. 5.8; VII. 1.13; VII. 5.25; Śatapatha Brāhmaṇa X. 2.6.1., X. 4.2.18, XII. 3.2.3-5, Aitareya Brāhmaṇa III. 4.1.

into Manvantaras, one thousand of which represent the Day of the Creator and another thousand is his night.[6]

This motif or metaphor seems to be the single uniting factor among these otherwise somewhat disparate elements of the Yuga Story, and serves to characterize or identify its main theme.

Unfortunately, there is no simple correspondence between these four major elements of content and the four principal versions of the Yuga Story found in the Purāṇas, so no simple process of growth can be identified. Each version contains a slightly different combination of the basic elements, each in its own unique vocabulary.[7] What can be done, however, is to chart a rough chronology of these elements of content by tracing each to other sources in non-Purāṇic literature with the hope of (1) dating the story as a whole, (2) mapping clearly its growth process in broad outline, and (3) showing how a myth such as the Yuga Story that has undergone a long history of oral tradition has kept a record of the thought of each cultural age through which it has been retold.

Tho location of Yuga story elements in other literature, both Vedic and Sanskrit, can provide the framework for just such a chronology. First, the era of 500-700 A. D., that of the Gupta reign in Northern India, has been taken as an end limit for the formulation of the Story for three reasons. (1) Purāṇic genealogical lists come to a clear conclusion in the era of the Guptas,

6. Vasudeva S. Agrawala, *Matsya Purāṇa : A Study* (Varanasi : All India Kashiraj Trust, 1963), p. 225,

7. For example, the vocabularies of words for units of time is different in each :

Version	I	II	III	IV
Smallest Time Division	nimeṣa	lava	laghu	nimeṣa
Day and Night	ahorātra	rātryahān	aharniśa	rātryahāni ahorāta
Half-Month	pakṣa	ardhamāsa	pakṣa	pakṣa
Year	abda	abda	saṃvatsara	saṃvatsara varṣa

suggesting a likely point for the editing of Purāṇic material.[8] (2) Several Gupta Inscriptions of 5th and 6th century date make clear reference to both Kṛta and Kali Yugas.[9] (3) The dated literature of astronomy, including the works of Āryabhaṭa and Varāha Mihira, both c. 500 A. D., and Brahmagupta, c. 600 A. D., contains the Yuga Story in all its Purāṇic elements, proving it to be fully developed in this era.[10]

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8. Discussions of this issue can be found in the following references: Frederick Eden Pargiter, *Ancient Indian Historical Tradition* (London : Oxford Press, 1922), p. 334; F. E. Pargiter, *The Purāṇa Text of the Dynasties of the Kali Age* (Varanasi : Chowkhamba Sanskrit Series Office, 1962), p. xii; See also : H. R. Aggarwal, *A Short History of Sanskrit Literature* (Delhi : Munshi Ram Manohar Lal, 1962), p. 43; R. G. Bhandarkar, *A Peep into the Early History of India* (Bombay : Taraporevala Sons & Co., 1930), p. 68; P. L. Bhargava, *India in the Vedic Age* (Lucknow : The Upper India Publishing House, Ltd., 1956), p. 20; V.R.M. Dikshitar. *The Gupta Polity* (Madras : University of Madras 1952), p. 7; J. N. Farquhar, *An outline of the Religious Literature of India* (Oxford : Oxford University Press, 1920), p. 138; H. H. Gowen *A History of Indian Literature* (N. Y. Appleton & Co., 1931), p. 452; S. N. Pradhan, *Chronology of Ancient India* (Calcutta : Calcutta University, 1927), p. xiii; A. D. Pusalker *Studies in the Epics and Purāṇas* (Bombay : Bharatiya Vidya Bhavan, 1952), p. 30; S. Rangachar, *Outlines of the History of Classical Sanskrit Literature* (Mysore : Samskrita Sahitya Sadana, 1964), p. 38; H. Raychaudhuri and S. N. Sen, *The Groundwork of Indian History* (Calcutta : Chuckervertty, Chatterjee & Co., Ltd., 1951), p. 75; and V. A. Smith, *The Early History of India* (Oxford : Clarendon Press, 1904), p. 19.

9. John Faithfull Fleet, ed., *Inscriptions of the Early Gupta Kings* (Varanasi : Indological Book House, 1963) includes citations of Kṛta and Kali on the following items :

   415/416 A. D. Bilsad Stone Pillar of Kumāragupta
   533/534 A. D. Mandasor Stone Inscription of Yaśodharma
   571/572 A. D. Maliya Copper Plate of Dharasena II
   & Chammak Copper Plate of Vākāṭaka Pravarasena II
   766/767 A. D. Alina Copper Plate of Śīlāditya VII

10. As determined by their own internal astronomical calculations their dates are as follows : Āryabhaṭa *Āryabhaṭīya* (Patana : Bihar Research Society. 1966) 499 A. D.; Varahamihira, *Bṛhatsamhitā* (London : Trübner & Co., 1870), 505 A. D.; Brahmagupta, *Brahmasphuṭasiddhānta* (New Delhi : India Institute of Astronomical and Sanskrit Research, 1966), 628 A. D.

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In Vedic and Sanskrit literature before this era, various traces of Yuga Story elements can be found. In specific, this literature includes: Ṛg.Veda (VI.8 5; X.10.10); Vājasaneya Saṃhita (XXVII. 45; XXX.18) Atharva Veda (VIII 2.21; XVII 1.11); Aitareya Brāhmaṇa (Pañcikā 7. 15); Ṣaḍviṃśa Brāhmaṇa (IV.6.5); Śatapatha Brāhmaṇa (X. 4.2.18-20; XII.3.2.3); Taittirīya Brāhmaṇa (1.4.10; III.10.115; III.12.9) Gopatha Brāhmaṇa (I 28); Āpastamba Dharmasūtra (I.2.5.4); Aśoka Edicts IV and V; Kauṭilya's Arthaśāstra (Ch. XX); Manusmṛti (I.61-74, 79-86; IX.301,302); Nāradasmṛti (I.1,2); Bṛhaspatismṛti (Saṃskārakāṇḍa V.5-9; XXV.16.17); Parāśarasmṛti (I.24); Viṣṇusmṛti (XX.1.21) and Gupta Inscriptions.

To summarize the conclusions from a perusal of this literature : (1) The oldest elements in the Yuga Story are the yearly time divisions from *muhūrta* (1/30 of a day and night), to *ayana* (half-year), and *varṣa* or *vatsara* (year).[11] These are found to be the same in virtually all the above texts, and constitute the structure of the early Vedic sacrificial calendar, being found in the Saṃhitās and Brāhmaṇas of all four Vedas and in the Jyotiṣavedāṅga (vv.2,5,28, 29, 32 and 38). It is also possible that a scheme of four *yugas* of unknown length was also known in this era as a five-year *yuga* is known to the Jyotiṣavedāṅga and the four *yuga* names are found in series in Aitareya Brāhmaṇa (VII.15) and Ṣaḍviṃśa Brāhmaṇa (IV.6.5). (2) *Manvantras* cannot be dated in comparison with other literature as they appear only in the Purāṇas where, however, they may well be part of the original contents as they are so designated in the Amarakośa of Amara-Siṃha.[12] (3) Inter-

11. In the Vedas and Brāhmaṇas, the characteristic yearly time-divisions include the *muhūrta* (15 to a day and 15 to a night), *a horātra* (day and night), *pakṣa* (half-month), *māsa* (month), *ayana* (half-year), and *vatsara* (year). Divisions of the day, smaller than the *muhūrta*, such as are found in the Purāṇas, are not found in Vedas and Brāhmaṇas, but are present in the Jyotiṣavedāṅga, vv. 32 and 38.

12. This definition of Purāṇa is cited and discussed in S. Rangachar, *Outlines of the History of Classical Sanskrit Literature* (Mysore : Saṁskrita Sahitya Sadana, 1964), p. 39. Widely different dates are assigned to this work, H.H. Wilson, trans., *Viṣṇu Purāṇa* (London, John Murray, 1840) p. V. claims 56 B.C., A.D. Pusalker, *Studies in the Epics and Purāṇas* (Bombay : Bharatiya Vidya Bhavan, 1952), p. 23, suggests 5th C. A.D., J. Riviere, "Researches in the Purāṇas," *Purāṇa* VIII (1966), p. 274 offers 7th to 8th C. A.D.; and Albrecht Weber, *The History of Indian Literature* (Varanasi : Chowkhamba Sanskrit Series Office, 1961), p. 230 says not far from the 11th C. A.D.

mediate elements in the Yuga Story include the four lengthy *yugas* of proportional lengths, totalling first 12,000, then 4,320,000, years in all, and the myth of Brahmā's creation. Both are found in Manusmṛti, dated as early as 200-100 B. C. by P. V. Kane.[13] Not only does the Brahmā myth manifest affinities with early Sāṃkhya philosophy of creation, but it seems likely that this myth was popular in the era of Upaniṣadic and Buddhist thought, both of which sought a way of escape from the endless round of rebirth suggested by this myth of repetitive creations.[14] (4) The latest element to become part of the Yuga Story is the idea of the decreasing *dharma* of each age, a negative ethical judgment on the present in comparison with the perfect past. This element of *dharma* in connection with the four *yugas* is found chiefly in the *smṛtis* of Nārada, Bṛhaspati, Parāśara and Viṣṇu, and most probably dates from the era of the development of the law codes, c. 200 B.C. to 400 A. D., according to P. V. Kane.[15] The outside dates for the Yuga Story as a whole, then, are c. 1000 B. C., or roughly at the close of the Vedic Age, to c. 400 A. D.

One other issue is important. What is the place of the Yuga Story in Purāṇic literature as a whole ? Unfortunately this cannot be easily determined because little detailed work has been done on the chronology of Purāṇic contents.[16] It seems probable,

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13. Pandurang Vaman Kane, *History of Dharmaśāstra* (Poona : Bhandarkar Oriental Research Institute, 1941), Vol. III, p. xvii.

14. In numerous Purāṇic passages two explanations of creation, both on the model of emanation, are interwoven, one using the vocabulary of the Brahmā myth, the other using the vocabulary of Sāṃkhya philosophy. For example, see : Bhāgavata III. 8.10 ff. III. 29.34. ff.; XII. 4.11 ff.; Mārkaṇḍeya 46.3.1 ff.; Viṣṇu VI. 3.1 ff., etc.

15. See note 13.

16. Such chronologies have been given in broad outline by S.D. Gyani, "The Date of the Purāṇas," *Purāṇa* I (1959-60), p. 219; and II (1961), p. 74; by S.N. Pradhan, *Chronology of Ancient India* (Calcutta : Calcutta University, 1927), p. ix; and by A.D. Pusalker, *Studies in the Epics and Purāṇas* (Bombay : Bharatiya Vidya Bhavan, 19 2), p. 30. R.C. Hazra has given a chronology of the *smṛti* matter in the Purāṇas based on a close examination of certain texts in "Pre-Purāṇic Hindu Society," *Indian Historical Quarterly*, XV (1934), p. 403. Also see his book, *Studies in the Purāṇic Records on Hindu Rites and Customs* (Dacca : Dacca University Press, 1940).

however, that the Yuga Story was not original to the Purāṇic material, but was however adopted into that material at an early date. The reasons for this conclusion are four. (1) The clearest difinition in Sanskrit literature of "Purāṇa" is that of Amara Siṃha's Amarakośa in which it is defined as that which deals with five issues, the *pañcalakṣaṇa* : genealogies of gods, heroes and *ṛṣis*, creation, dissolution and *manvantaras*, or historical ages.[17] That the scheme of *manvontaras* is not found outside of epic and Purāṇic literature reinforces the likelihood that they were in fact an intrinsic part of the literature that came to be known as Purāṇa. (2) *Manvantaras* are an inextricable part not only of every major instance of the Yuga Story given about but of many Purāṇas themselves such as Bhāgavata (VIII.1 ff.), Mārkaṇḍeya (53.1 ff.), and Vāyu (I- 31.1 ff.), where they form a pseudo-historical framework for legends, myths and didactic materials of all kinds. (3) In each case the *yuga*, or cyclical scheme of time-measurements and the *manvantara* or historical system have been intentionally harmonized, apparently by an editor. Note the equation : 71 cycles of 14 Manus each is said to be equal to 1000 *mahāyugas*.[18] But $71 \times 14 = 994$, not 1000. The incorrectness of the equation tends to prove its artificiality. (4) The Vedic time-divisions of the yearly calendar appear in the Purāṇas only in connection with other Yuga Story elements, suggesting that they belong to the yuga story, but not originally to the Purāṇas themselves.

From these four items, it can be concluded (1) that a rudimentary Yuga Story consisting primarily of time-measurements, including the Vedic yearly calender and the four *yugas*, of unknown length, was included in Purāṇic literature sometime after that literature was known to be characterized by the *pañcalakṣaṇa*; (2) that *yuga* and *manvantara* systems were at that time harmonized; and (3) that the Brahmā myth and *dharma* elements accrued to the story after its inclusion in the Purāṇic material.

In conclusion, a detailed analysis of the Yuga Story based on four main versions found in the Purāṇas has yielded five

17. See note 12.

18. For instances, see Bhāgavata III. 11.22-23, Brahmāṇḍa I (II) 29.37, and Viṣṇu I. 3.17, 22.

results. (1) Four main elements of content have been discerned : Time-divisions, *Manvantaras*, Brahmā myth and *Dharma*. (2) A comparison with non-Purāṇic literature has allowed a chronology of these elements to be constructed in the order given above, with the exception of the undatable *manvantaras*. (3) The process of growth of one segment of Indian oral literature has been exposed, revealing how a central thought motif, in this case the *ahorātra*, is the unifying element in a story which otherwise is composed of several layers of diverse content whose origins lie in different historical eras. (4) A possible explanation for the process by which the Yuga Story was included in the Purāṇic material has been given, although no date for this process can yet be fixed. (5) An estimate of the probable inclusive dates for the development of this story as a whole has been offered : c. 1000 B. C. to 400 A. D.

THE READING AND INTERPRETATION OF A VERSE IN THE KUṬṬANĪ-MATA IN THE LIGHT OF EPIGRAPHIC AND PURĀṆIC EVIDENCE

By

AJAY MITRA SHASTRI

[अस्मिन् निबन्धे विदुषा लेखकेन पौराणिकसाक्ष्याधारेण इतरसाक्ष्यैश्च 'कुट्टनीमत' नामके ग्रन्थे वर्त्तमानस्य एकस्य पद्यस्य पाठो व्याख्या च प्रस्तुता । तत् पद्यमस्ति—शृणु सुश्रोणि यथाऽस्मिन् कल्मषेश्वरपादमूलमञ्जर्या । प्रवराचार्यदुहित्रा राजसुतश्चर्वितश्च मुक्तश्च ।। अस्मिन् पद्ये प्राप्तयोः 'कल्मषेश्वरपादमूलमञ्जर्या' तथा 'प्रवराचार्यदुहित्रा' पदयोर्व्याख्यायां सर्वे विद्वांसः अनुवादकर्तारश्च काठिन्यमनुभवन्ति । अत्र लेखकमहोदयेन पुराणानां साक्ष्याधारेण शिलालेखानां साक्ष्याधारेण च 'कल्मषेश्वर' स्थाने 'कलशेश्वर' इति पाठो गृहीतः । 'पादमूल'शब्दस्य व्याख्या 'परिचारक' इति कृता । प्रवराचार्यनामकाचार्यस्य मञ्जरी नामिका दुहिता कलशेश्वरशिवस्य परिचारिकाऽऽसीदिति लेखकस्य मतम् ।]

Notwithstanding its dangerously vulgar theme, the *Kuṭṭanī-mata*[1] of Dāmodaragupta is undoubtedly a beautiful poem without a parallel in the whole range of classical Sanskrit literature. Although the poet was Kashmiri, occupying the high office of Chief Minister (*dhī-saciva*) under Jayāpīḍa Vinayāditya (779-813 A. D.) of the Karkoṭa dynasty,[2] and the poem reflects the contemporary conditions of the happy valley without naming it explicitly, the whole story revolves round the city of Vārāṇasī. The courtesan Mālatī, who occupies the pivotal position in the poem, and Mañjarī, who is the heroine of the second story and whose example is cited to illustrate the crafty nature of a prostitute's profession, both are said to have belonged to Vārāṇasī. A perusal of the work reveals that the poet possessed an intimate knowledge of Vārāṇasī with its holy spots and cross-currents of its contemporary life.

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1. Also known as *Śambhalī-mata*.
2. *Rājataraṅgiṇī*, iv. 496.

We are here concerned with the reading and interpretation of a stanza of the *Kuṭṭanī-mata* which introduces the reader to the second story of the poem and its heroine Mañjarī who mischievously squeezed all the wealth of the king of Devarāṣṭra who had been to Vārāṇasī on a pilgrimage. The verse runs as follows :[1]—

Śṛiṇu suśroṇi yath-āsmin Kal (m)aś(l)eśvara-pāda-mūla-Moñjaryā |
Pravar-ācārya-duhitrā rāja-sutaś=carvitaś=ca muktaś=ca ||

All the modern commentators and translators of the *Kuṭṭanī-mata* find it difficult to explain the expressions *Kal(m)aś(l) eśvara-pāda-mūla-Mañjarya* and *Pravar-ācārya-duhitrā* which appear to them contradictory. Pandit Tansukhram Mansukhram Tripathi, to whom we are indebted for an excellent edition of the *Kuṭṭanīmata* with his own scholarly Sanskrit commentary,[2] takes the word *mūla* in its common sense of 'source', 'origin' and *Kal(m)aś(l)eśvara-pāda* as the respectful mode of mentioning an honourable personage named Kal(m)aś(l)eśvara which is quite common in Sanskrit. Thus, according to him, the expressions mean that Mañjarī was apparently a daughter of Pravarācārya (*Pravar-ācārya-duhitrā*) while in reality was begotten by a personage named Kal(m)aś(l)eśvara, i.e., she was born of illegitimate sexual relations. This interpretation has since been adopted by all the translators of the poem without question.[3] But this interpretation, which is prompted by the apparent contradiction between the same person, viz., Mañjarī, being described on the one hand as the daughter of Pravarācārya and on the other as having Kal(m)aś(l)eśvara for her source,[4] is certainly wrong and fanciful. Correct interpretation of these expressions can be found out if we closely examine the usages of the word *pādamūla* and its derivatives in epigraphic records and literature.

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1. Verse 736 of T. M. Tripathi's edition and 735 of Madhusudan Kaul's edition (Asiatic Society of Bengal, Calcutta, 1944). All the editions of the work adopt the reading *Kamaleśvara*, but, as will be shown in the sequel, the correct reading is *Kalaśeśvara*.
2. Bombay, 1924.
3. See the translations by Atrideva Vidyalankara (Indological Book House, Varanasi, 1961) and Jagannatha Pathaka (Mitra Prakasana, Allahabad, 1961).
4. Vide Tripathi's commentary on verse 736.

The word *pāda-mūla* occurs in a number of inscriptions and the context leaves no room for doubt that a temple attendant is meant. One of the earliest epigraphs wherein this word is employed is an inscription at the Mandar Hill in the Banka Sub-division of the Bhagalpur District, Bihar. Dated in the (Gupta) year 30 corresponding to 349 A. D., it describes one Viṣṇudatta, son of Viṣṇuśarman of the Bhāradvāja *gotra* as the *pādamūla* of the god Virajoguhāsvāmin to whose shrine the record belongs.[1] The Khalimpur Plate of the Pāla king Dharmapāla records that at the request of his *Mahāsāmantādhipati* Nārāyaṇa-varman he granted four villages to god Nunna-Nārāyaṇa-bhaṭṭāraka and to the Lāṭa Brāhmaṇas, priests and other *pāda-mūlas*[2]. The Pāṇḍukeśvara Plate of Lalitasūra aims at recording land grant to god Nārāyaṇa-bhaṭṭāraka for, among other things, the maintenance of servants (*bhṛtyas*) and *pāda-mūlas*.[3] The word is also found used in a similar context in the Nilgunda plates of the Chālukya king Vikramāditya VI where there can be no doubt whatsoever about its sense.[4] The word also occurs in this sense in Kannada and Tamil inscriptions[5]. Its derivative *pāda-mūlika* is

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1. भगवतो व्यक्ताव्यक्तमूर्त्तिविरजोगुहास्वामिनः पादमूल-भारद्वाजसगोत्र-विष्णुशर्म्मा पुत्रार्यविष्णुदत्तस्येदं भगवतो देवकुलं सत्रं च ।

   EI, xxxvi, p. 305, text lines 2-4

2. शुभस्थल्यां देवकुलङ्कारितन्तत्रप्रतिष्ठापितनुन्ननारायणभट्टारकाय तत्प्रतिपालकलाटद्विजदेवार्चकादिपादमूलसमेताय पूजोपस्थानादिकर्म्मणे ।

   Ibid., iv, p. 250, lines 50-51.

3. गन्धपुष्पधूपदीपोपलेपननैवेद्यवलिचरुनृत्यगेयवाद्यसूत्रादिप्रवर्तनाय खण्डस्फुटितसंस्करणाय अभिनवकर्मकरणाय च भृत्यपादमूलभरणाय च गोरुन्नसार्था महादेवीश्रीसामदेव्या स्वयङ्काराधितभगवत् श्री नारायण-भट्टारकाय ।

   IA, xxv, p. 180, line 20,

4. तत्रत्यभीमेश्वरदेवाय गन्ध-पुष्पधूपदीपनैवेद्याद्यर्च्चनात्थं खण्डस्फुटित-जीर्णोद्धारनवसुधाकर्मार्थं नृत्यगीतवाद्यभोगपरिवारार्थं ब्राह्मणतपस्वि-भोजनार्थं च ।

   EI, xii, p. 155, line 74-75

5. *Ibid.*, p. 283, text line 244; *South Indian Inscriptions*, iii, pp. 138 and 250.

also employed to denote an attendant or servant in both inscriptions[1] and literature. In the Jātakas it is frequently employed either by itself or in combination with some other word in the sense of 'one who sits at one's feet, "a foot-servant,' 'a lackey'.[2] In Tamil inscriptions we have *pādamūlattār* in the sense of a temple attendant.[3] In the Sasbahu inscription of Mahīpāla the word *pāda-kula* is used in the same sense.[4] All the authorities including F. Kielhorn,[5] L. D. Barnett,[6] Hiranand Sastri[7] and D. C. Sircar[8] are unanimous in taking these words to mean an attendant or servant. Therefore, the above expression in the *Kuṭṭanī-mata* should accordingly be taken to mean that Mañjarī was the daughter of a person named Pravarācārya and was employed as an attendant of the Śiva temple known as Kal(m)aś (l)eśvara. This explanation, it must be pointed out, finds support from the Purāṇic and archaeological evidence cited below.

Next as regards the correct name of the temple. Most of the manuscripts of the *Kuṭṭanī-mata* give the reading *Kamaleśvara* while a solitary manuscript has *Kalaśeśvara*[9]. Adhering to the usual norms of textual criticism, the editors have adopted the former reading. But that sometimes a reading found in a smaller number of manuscripts is preferable to that furnished by a majority of them is indicated by a careful examination of the present case in the light of the Purāṇic and archaeological evidence. While we know nothing about Kamaleśvar from any other source, Kalaśeśvara is mentioned in the Purāṇas. Thus,

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1. Brāhmi Inscription on a Wooden Pillar from Kirari, *ibid.*, xviii, p. 156, text line 2.
2. F. Kielhorn, Pādamūla Pādamūlika, *IA*, xxvii (1898), p. 252; T.W. Rhys Davids and William Stede, *Pali-English Dictionary*, s.v. *pāda-mūlika*.
3. *SII*, xiii; p. 215 D.C. Sircar, *Indian Epigraphical Glossary*, p. 224.
4. *IA*, xv, p. 89, verse 74.
5. *ibid.*, xxvii (1898), p. 252 : *pāda-mūla* 'an attendant' or 'attendants'
6. *EI*, xii, p. 146, line 11 : *pāda-mūla* 'attendance upon the sacred presence; p. 296 : *pāda-mūla*='attendant'.
7. *ibid.*, xxiii, p. 156; *pāda-mūlika*='temple attendant'.
8. *ibid.*, xxxvi, p. 305 : *pāda-mūla*='servant'; *Indian Epigraphical Glossary*, p. 224.
9. *K*, Kaul's edition, p. 83, fn. 6; Tripathi's edition, p. 255n.

9

the Vārāṇasī-māhātmya section of the Svarga-khaṇḍa of the *Padma-purāṇa* mentions Kalaśeśvara as one of the *tīrthas* of Vārāṇasī.[1] The Kāśī-khaṇḍa of the *Skanda Purāṇa* also speaks of Kalaśeśvara as one of the important *liṅgas* at Vārāṇasī[2]. According to the Guhyāyatana-varṇana section of the Vārāṇasī-māhātmya of the *Liṅga-purāṇa* as quoted in the Tīrtha-vivecana-kāṇḍa of the *Kṛtya-kalpataru* of Bhaṭṭa Lakṣmīdhara, the minister of peace and war under the Gāhaḍavāla king Govinda-candra (1114-1154 A. D.), it was an associate *liṅga* in the shrine of Śveteśvara at Vārāṇasī. It relates the anecdote of the origin of the *liṅga* which may be summarised as follows: A great sage named Śveta installed a *liṅga* known as Śveteśvara after his own name. It was so sacred that one who came in its presence assumed the form of Gaṇeśa. Once when he was worshipping god Śiva, Kāla, the god of death, caught hold of him and when requested to wait for a while till the completion of the worship derisively rediculed him and expressed his helplessness. Thereupon, Śveta completely surrendered himself to the god who, in order to save his devotee, came out of his (Śveta's) water-pot (*kalaśa*) and burnt Kāla with the fire emanating from his eyes and disappeared there. Since then Kāla became bodyless (*videha*) and none can see him while he is busy destroying the people. As god Śiva emerged there out of Sveta's water-pot on his own, it came to be known as Kalaśeśvara.[3]

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1. Venkateshwar Press edition, Svarga-khaṇḍa, ch. xxxvii, verse 7.
2. Venkateshwar Press edition, Vol IV; Kāśī khaṇḍa, Pūrvārdha, ch. x. verse 86.
3. श्वेतेश्वरं तु विख्यातं श्वेतेन स्थापितं पुरा ।
   पश्चिमे तस्य दिग्भागे कलशेश्वरसंज्ञितम् ॥
   कलशादुत्थितं लिङ्गं कालस्य भयदायकम् ।
   श्वेतो नाम महातेजा ऋषिः परमधार्मिकः ॥
   पूजयामास सततं लिङ्गं त्रिपुरघातिनः ।
   तस्य पूजाप्रसक्तस्य कदाचित् कालपर्यये ॥
   आजगाम तमुद्देशं कालः परमदारुणः ।
   पाशहस्तस्तदाऽभ्येत्य श्वेते पाशमवासृजत् ॥
   एवमुक्तस्तु कालेन नीयमानस्त्रिलोचनम् ।
   जगाम सर्वभावेन शरणं भक्तवत्सलम् ॥

The above references to Kalaśeśvara from the Purāṇas are corroborated by an interesting terracotta sealing from Rajghat, representing the ancient site of Vārāṇasī. The sealing is black and oval in shape, measures. 9″ x.7″, and bears a single impression. The field is divided into two parts by a horizontal line running across the middle. In the upper field is seen the figure of Gaṇapati seated in *paryaṅkāsana* with the trunk turned towards right, while the lower half bears the inscription *śrī-Kalaśeśvar* in the characters of about the seventh century A. D. Dr. V. S. Pathak, to whom is due the credit of bringing this sealing to light, suggests that the above story of the origin of Kalaśeśvara probably started from the *aṅka* of Ganapati on the seal[1]. To us it appears more probable that the legend about Śiva's emergence from Śveta's water-pot may have been coined in order to explain the name Kalaśeśvara while Gaṇeśa found a place in the legend after his figure was adopted as the *aṅka*

श्वेते तु शरणं प्राप्ते लिङ्गं सत्रिपुरान्तकम् ।
चिन्तयामास कालस्य वधोपायं सुरेश्वरः ॥
कलशं यत् स्थितं तस्य उदकेन प्रपूरितम् ।
तं भित्त्वा तु समुत्तस्थौ क्रोधविस्फारितेक्षणः ॥
तृतीयलोचनज्वालाप्रकाशितजगत्त्रयः ।
दृष्टमात्रस्तदा तस्य कालो वीक्षणतेजसा ॥
सहसा भस्मभूतः स सर्वभूतनिबर्हणः ।
श्वेतस्य गत्वा सामीप्यं गणेशत्वं तथैव च ॥
कृत्वा विनिग्रहं कालं तत्रैवान्तरधीयत् ।
ततः प्रभृति देवेशि कालः संकलये(v. l. य)त् प्रजा ॥
न कश्चित् पश्यते लोके विदेहत्वाज्जगत्त्रये ।
तस्मात् तत्र स्वयम्भूतो देवदेवः सुरारिहा ॥
श्वेतस्य कलशं भित्वा कलशेश्वर मुच्यते ॥

Kṛtya-kalpa-taru vol. VIII (G.O.S., No. XCVIII, Baroda, 1942) pp. 99-101.

It may be pointed out, however, that although Ch. 30 of the *Liṅgapurāṇa* (Venkateshwar Press Edition) describes the story of Śveta's victory over death by the favour of god Śiva, there is no reference to either Śiva's emergence from *kalaśa* or the Kalaśeśvara *linga*. Vārānasī-mahātmya forms the subject of Ch. 92 of the *Liṅga-purāṇa* but there is no mention of Kalaśeśvara there also.

Journal of the Numismetic Society of India Vol. XIX, p. 175, Pl. II. 12.

1. *Ibid.*, p. 176.

of the shrine. It may be pointed out in this connection that the mention of Gaṇeśa in the legend quoted in the *Kṛtya-kalpa-taru* appears to be quite out of place and does not form an integral part of it. In any case, the story must have been widely current at the time of the seal.

In the light of the above discussion there can be no doubt whatsoever that the correct reading of the relevant name in the stanza of the *Kuṭṭanī-mata* under review is *Kalaśeśvara*, and not *Kamaleśvara* adopted in all the printed editions of the poem. The *Kuṭṭanī-mata* reference indicates the continuing popularity of the shrine of Kalaśeśvara in the late eighth-early ninth century A. D.

To sum up, the correct reading of the second quarter of the verse in question is *Kalaśeśvara-pāda-mūla-Mañjaryā* and this together with the following quarter, viz., *Pravarācārya-duhitrā*, means that Mañjarī was the daughter of one Pravarācārya and attached to the shrine of Kalaśeśvara as its attendant, obviously for performing dance before the god.

DIVINITY OF THE KING AND THE RIGHT OF REVOLUTION IN THE PURĀṆAS

BY

DR. OM PRAKASH.

John Spellman has quoted a passage from Bhāgavata Purāṇa to show that the Purāṇas too, like Nārada, held the person of the king to be sacrosanct, not to be striken down even if he violates all canons of morality and justice.[1] The verse in question reads :

नावध्येयः प्रजापालः प्रजाभिरघवानपि ।
यदसौ लोकपालानां बिभर्त्योजः स्वतेजसा ॥[2]

"The" protector of creatures, even if he is sinful, may not be disregarded by his subjec's", translates Spellman, "because by his *tejas* he bears the *ojas* of the gaurdians of quarters."[3]

Such an interpretation of the Purāṇic position stands out in sharp contrast to the fate of Vena—an example of the wicked king described by several of the Purāṇas.[4] Vena abolished by his edict, the Purāṇas tell us, the freedom of worship and the performance of sacrifices to gods claiming himself to be the greatest visible divinity on earth and worthy of all worship and sacrifice. On the protest of the sages opposing this flagrant violation of *Dharma* he addresses them as follows :

"Who else is the creator of *Dharma* whom I should follow? Who else is equal to me on this earth in valour, glory, austerity, and truthfulness? You should, therefore, regard me as the great Soul, which is the source of all the world and especially of all the Dharmas and which by mere will may burn this earth or inundate it with water. It is, no doubt, I who create and dissolve".[5]

Enraged by this reply of Vena, the story tells us, the protesting sages killed him immediately. Vena's is by no means the solitary

1. Spellman, Ancient Indian Political Thought, p. 226.
2. Bhāg. IV. 13.23.
3. Spellman, op. cit.
4. Bhāg. IV, Brahmāṇḍa II. 35. 122, Dikshitar, Purāṇic, Index Vol. II pp. 3 2-323, Matsya 10.
5. Viṣṇu, I. 116-118.

case of this kind known to the Purāṇas. They narrate how the legendry king Nahuṣa elevated to place of Indra was cursed to fall down upon his attempt to approach Indrāṇī because he happened to occupy the seat of Indra at the time.[1] Dadhīci immediately placed his left foot upon the forehead of his friend and king Kṣupa who asked to honour him because of his divinity.[2]

The passage of the Bhāgavata picked out by Spellman, moreover, occurs in the context of the story of Vena as a query put forward by the auditor Vidura when he was summarily told by the speaker that Vena was killed by the enraged sages because of his bad temper or wicked disposition *dauḥśīlyāt*. But when in reply Vidura is told that his wicked disposition crossed all bounds and meant a total violation of *Dharma* his doubts are silenced and the narration proceeds further.

Seen in its proper context the passage in question does not appear to have a significance different from that of the following statement of John of Salisbury—a known advocate of tyrannicide among the political thinkers of the Middle Ages.

'There are cases', says he, 'where the vices of the prince should be tolerated if they do not actually amount to crimes.'[3]

Just as to John the mark of a tyrant was the flagrant abrogation of Divine Law similarily the Purāṇas also regarded a similar violation of *Dharma* as the unmistakable trait of a tyrant. Like John again, as is clear from the story of Vena and others like him, they visualised the need of getting rid of a tyrant for if, as John says, they are not struck down by the hand of man they will be smitten by the hand of God. It is important to note that Manu enumerates the examples of Vena and Nahuṣa among several of the kings who perished because of their immodesty. Concluding his warning to kings Manu says that the Divine Daṇḍa, is, in fact, a double-edged weapon which if misused by the kind smites the king himself.[4] The similarity between Manu and John over the belief of Divine

1. Purāṇic Index, Vol. II. p. 216.
2. Linga, 35.
3. Policraticus VI, 629. 2; Manu VII. 40-41.
4. Bṛhaddharma, II. 3. 6-11; Viṣṇudharmottara II. 71. 1-12; Linga 35. 13; Bhāg. IV. 13. 23.

Wrath falling on the wicked king appears also to be the cherished position of the Purāṇas who, unlike Manu, also narrate with approbation the striking down of tyrants by human agencies.

If thus the king's person was by no means inviolate, according to Purāṇas, what was the need of attributing Divinity to it? Why don't they declare the king, like John, to be the servant of Divine Law? Puiāṇic passages ascribing l ivinity to the person of the king simply aim at imparting a majesty to it so that it may be a little more than that of a common man. Purāṇas are perhaps aware of the possibility that if the Divinity of the king might be used by him to justify his tyranny the unrestrained right of revolution granted to the subjects might also be construed to justify treason and subversion of authority. To strike a balance between the two they gave the kings to understand that their Divinity was a conferred one and the moment they start claiming and enforcing it they become guilty of *Avinava*. On the other hand they require people to believe that the person of the king was divine so long as he acts within the general frame work of Dharma. His vices and even his sins are to be tolerated because of his Divinity so far as the do not amount to the abrogation of Dharma. It was perhaps believed that there can be no conflict betweenthe two Divine elements, the person of the king and Dharma. If there is any one of the two elements ought to have ceased to be Divine. As Dharma is impersonal it is the king who is capable of corruption and the corrupt has no right to be sacrosanct and Divine.

A COMMENT ON "DIVINITY OF KING AND RIGHT OF REVOLUTION..." (BY Dr. OM PRAKASH)

BY

V. V. DESHPANDE.

In the current issue of the *Purāṇa* Bulletin is printed elsewhere a short note by Dr. Om Prakash on "The Divinity of the King and the Right of Revolution in the Purāṇas." The note purports to refute Dr. John Spellman's view exposed in his work "*Ancient Indian Political Thought*" (Oxford 1964).

Readers of the Bulletin are well aware that there continue to exist two sets of view among Indologists on the issue regarding the sacrosanct-character of king's personality and whether or not his subjects would ever be justified in resorting to apply the extreme sanction of killing a tyrant monarch. According to one view, Purāṇas do not support tyrannicide under any circumstances. Some of them go to the length of standing that even thinking evil of the king by his subjects is sinful, and ought to be avoided. According to the other, subjects have the right not only to remove a tyrant king by causing his dethronement, but, notwithstanding his annointed personality, even assassinating him was justifiable for liberating the subjects from his tyranny. Dr. John Spellman and Dr. Om Prakash happen respectively to be two new additions to these two sets of views.

To a close student of *Puruṣārtha-Vidyās* (and the study of *Purāṇas* is an integral part of such study) who has appreciated their real import as has been understood by *Vedic* Hindus, over all these centuries, it is plain that almost all the Indologists seem to have carried on the study of their subjects, with a certain number of erroneous assumptions; and because of these they have not been able to present their themes correctly. While considering the position of the king *vis-a-vis* his subjects it is usual for these scholars to study their theme with the following two preconceived notions (1) In the first instance they have held that members of the ancient Indian community were in common with their modern counterparts not only endowed with normal basic rights of

human beings but they were always keenly conscious of their possessing the same. This is obviously a misconception as the traditional common life of *Vedic* Hindus has been organised on the principle of *Dharma*, which lays emphasis on duty, and has built up the entire fabric of social existence on the philosophy of *obligation*, and not on that of right. (2) Secondly, according to them, the entire body of king's subject would consist of individuals each of whom is individually in possesion of all the general rights equally with every other subject, and except when so needed for a well defined specific social purpose, there is no differentiation between two subjects. Thus on this issue of the extent and nature of their loyalty to the king all subjects stand on a footing of equality, and each of them has or has not equally with everyone else the right to remove a tyrant monarch (by even killing him). This again is a mistaken view, since the nature of relationship between the king, who belongs to the *Kṣatriya* group, and further, whose person has been sanctified by the performance of various rites and sacraments, including the ritual of coronation, and his subjects belonging to the *Brāhmaṇa*, *Kṣatriya*, *Vaiśya*, *Śūdra* or the *Atiśūdra* groups respectively would obviously be different in each case. And the consciousness of responsibility and privilege with which a learned and disinterested *Brāhmaṇa* subject would deal with his king, and the king with him, would necessarily be radically different from those when the king has to deal with his other subjects, and they with him.

Indian Indologists, uncritically following the assumptions of Western Indologists, (who could be said to have some justification for proceeding on the basis of such assumptions beeause of their having been reared up for several generations in democratic philosophy and practice) have formed identical assumptions, and cultivated the same outlook on life. Some of them vie with each other in outdoing the cautious statements of European scholars. While some of them like Dr. D.R. Bhandarkar, or Dr. A.S. Altekar have asserted the possession by the subjects the right to rebel against the king, scholars like Dr. Jaiswal had no hesitation in ascribing to the subjects all sorts of rights and powers, which, a constitution with the democratic philosophy of life underlying its structuring, would be expected to confer on the citizens of the state.

The history of dethronement of king *Vena*, cited in Dr. Om Prakash's note to support the position taken by him, goes to prove that it was some sages among his subjects (and not *any* among his subjects) who brought about his destruction. These sages belonged to the *Brāhmaṇa* group. There are a certain number of other similar cases (such as those of *Nahuṣa*, *Nimi*, etc.) mentioned in the *Purāṇas*. But all these kings are reported to have met their end at the hands of *seers* or other high standing personages of the *Brāhmaṇa* group. The action taken by the king's *Brāhmaṇa* subjects (and even among the Brāhmaṇas those who by their learning, austerities and complete absence of self interest were held in highest respect in the whole community) has been justified and defended as appropriate in *Purāṇas* and other *Dharma-Śāstra* works. There are several other cases of both bad and good kings reported in the Purāṇas who had either lost their lives, or their kingdoms, (on account of court intrigues) at the hands of rebels or assassins, but it is nowhere stated that the loss thus caused was perfectly justifiable according to the Dharmic constitution of the state.

Dr. Om Prakash himself admits that ordinarily the subjects owe full and unflinching loyalty to their king, although his rule is blameworthy. But he has approving by cited *Vidura's* reply that when the wicked disposition of the king crossed all bounds, and meant a total violation of *Dharma*, a revolt against his rule was justified. Here it is for Dr. Om Prakash (and others of his view) to state who it is that has the authority to decide whether or not the king's conduct has crossed all bounds and thus resulted in a total violation of *Dharma*. Surely these Indologists would not go to the limit of saying that it is the consensus of opinion among the general public (without any effort done to ascertain the opinion of the learned and the disinterested *Brāhmaṇas* who are held in highest respect in the hierarchical society based on *Varṇāśrama Vyavasthā*) that is treated as the source of the constitutional authority for the revolt against the king. *Rājanīti* (an integral branch of *Vedic Puruṣārtha Vidyās*) provides only one remedy for the generality of his subjects against a tyrant and that is of abonement, or quitting the territory of his kingdom and settling permanently in the territory of a Dhārmic king.

There is no reason to entertain any doubt regarding the sacred character of the king's person recognised in *Purāṇas*. Purāṇas have only reiterated here what has already been declared in the *Vedas* and *Smritis*. In his capacity of protecting his kingdom as well as his subjects a king is called upon to carry out the functions of the eight *Lokapālas*; and both the Dharmśāstra and Rājanīti works refer to his being invested with their special attributes on the performance of the ritual of coronation. Thereby his person is sanctified and made holy. It is however an instance of gross ignorance to hold the person of the king alone, among all the rest of persons in his kindom, as endowed with such superhuman attributes. The personality of *Brāhmoṇas* in general is also held to be equally sanctified according to the conclusions of *Dharma Śāstra* He is also placed beyond the pale of ordinary law, and special rules and procedures have been laid down with the object of securing recalcitrant *Brāhmaṇa's* compliance with the requirements of the Vedic social order.

The important thing, which scholars of both these sets of views have omitted to notice, is that communities governed by the Vedic philosophy of life have the Vedas as the *grundnorm* and obviously therefore the decision whether or not a particular course of conduct is comformable to the Vedic precepts can be made only by such body as is authorised to do so by the Vedas (or other sources derived from the Vedas) alone. Hence so long as no Vedic (or other Dharmic) precept recognising the authority of the majority of the common people is not discovered the attribution of any constitutional authority to any such collection of the people by Indologists will amount to their specious thinking only.

Some of these scholars have indulged in comparing this divinty of king's person to the divine Right Theory popular in the Middle Ages in the West and carried over into the Stuart Period in England by James I and his henchmen. In Europe this theory came into prominence in the Middle Ages as a shield in favour of kings against the encroachments sought to be made into their area of power and authority by the Church. Originally it was not a doctrine used for pointing out the basis of relationship between the rulers and the ruled. But the theory was so worked out by James I, Filmer and Bousset for justifying his authority to rule and to

demand unquestionable obedience of his subjects. Indian doctrine of divinity of kings has sprung from *Vedic* political philosophy itself and it cannot be said to be opposed to the other doctrines of *Vedic* religion. But at the sametime it must also be remembered that it is the *Vedas* which give us information on the powers authority and significance of various Hindu duties. According to the orthodox *Mīmāṁsā* exposition the duties whose special attributes are vested in the kings person are, along with the king and the whole social and political order, the creatures of the Vedas, and as to what the *Vedas* have to say on the extent and limit of the divinity of the king can be finally settled by *Brāhmaṇas* well versed in the Vedas and the three interpretative sciences. And if this source of final decision would declare that, in spite of the divine attributes with the person of the king has been endowed, the body of Brāhmaṇas well versed in the *Vedic* lore as well as the Śāstras that serve as the *āide memoire* of *Dharma,* is competent constitutionally to pronounce on the guilt of the king and pronounce him to be unfit to rule his kingdom, such a decision would be valid, whether or not, it could be made effective. The well known incident of Peshwa's court at Poona which took place in 1773 A.D. is worthy of being cited here. Raghunath Rao, who assumed the reins of Peshwa's office on the assassination, of his own nephew Narayan Rao, was alleged to have a hand in instigating his nephew's murder. This charge was investigated into (according to the rules of procedure then prevalent) by Pandit Rama Shastri Prabhune the Chief justice of Peshwa's court. Pandit Rama shastri after full inquiry, was satisfied of the truth of the charge that Raghunath Rao, the ruling Peshwa, had a hand in instigating his nephew's murder. There upon Pandit Ram Shastri the then Chief Justice, boldly announced his verdict to Raghunath Rao by personally going to him and declaring that for such a heinous offence the appropriate punishment was death. He further announced that so long as Raghunath Rao continued in his office he (Pandit) would deem it sinful for him to sip a drop of water in his territories and immediately relinquished the charge of his office. Long after this Raghunath Rao was forced to abdicate and the posthumous infant child of murdered Peshwa was installed on the Gaddi. It was then Pandit Rama Shastri was persuaded to rejoin his former duties as Chief Justice of Peshwa's court.

धर्ममाहात्म्यम्

परित्यजेदर्थकामौ यौ स्यातां धर्मविवर्जितौ ।
सर्वलोकविरुद्धं च धर्ममप्याचरेन्न तु ॥

धर्मात् संजायते ह्यर्थो धर्मात् कामोऽभिजायते ।
धर्म एवापवर्गाय तस्माद् धर्मं समाश्रयेत् ॥

धर्मश्चार्थश्च कामश्च त्रिवर्गस्त्रिगुणो मतः ।
सत्त्वं रजस्तमश्चेति तस्माद्धर्मं समाश्रयेत् ॥

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

यस्मिन् धर्मसमायुक्तावर्थकामौ व्यवस्थितौ ।
इहलोके सुखी भूत्वा प्रेत्यानन्त्याय कल्पते ॥

धर्मात् संजायते मोक्षो ह्यर्थात् कामोऽभिजायते ।
एवं साधनसाध्यत्वं चातुर्विध्ये प्रदर्शितम् ॥

य एवं वेद धर्मार्थकाममोक्षस्य मानवः ।
माहात्म्यं चानुतिष्ठेत स चानन्त्याय कल्पते ॥

तस्मादर्थं च कामं च त्यक्त्वा धर्मं समाश्रयेत् ।
धर्मात् संजायते सर्वमित्याहुर्ब्रह्मवादिनः ॥

धर्मेण धार्यते सर्वं जगत् स्थावरजङ्गमम् ।
अनादिनिधना शक्तिः सैषा ब्राह्मी द्विजोत्तमाः ॥

कर्मणा प्राप्यते धर्मो ज्ञानेन च न संशयः ।
तस्माज्ज्ञानेन सहितं कर्मयोगं समाचरेत् ॥

कूर्मपु० (Cr. edn.) १.२.५१-६०

ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January—June, 1971.)

WORK ON THE PURĀṆS

1. KŪRMA-PURĀṆA

(a) Critical Edition

As has already been mentioned in the previous review published in the last issue of January, 1971 the Critical text of the Kūrma-Purāṇa together with the critical apparatus and introduction was printed in December last and the volume was sent to Canberra (Australia) for its presentation in the 28th Session of the International Congress of Orientalists held in Canberra from January 6 to 12, 1971. Owing to the postal strike in Canberra, however, the volume could not reach there in time. But it was presented later on to the President of the Congress, Dr. A. L. Basham, by the High Commissioner for India H. E. Mr. A. M. Thomas, on behalf of the all India Kashiraj Trust, on 20th April, 1971 in a formal function organised for this purpose in the campus of the Australian National University, Canberra. Some important personages of the University and the Congress also attended the Function. The following are the main points of the speech of the High Commissioner delivered on this occasion :—

1. This function should have more appropriately taken place at the time when the International Conference was held in Canberra. This could not be arranged due to circumstances beyond the control of the Congress authorities in this country or the donating party in India. The presentation set was not received in time due to postal strike.

2. The institution which makes the presentation is the All India Kashiraj Trust. I am deputising for its president Maharaja Vibhuti Narain Singh, its Chairman. The Trust is engaged in bringing out critical editions of the Purāṇas with financial

सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून, १९७१)

पुराणसम्बन्धीनि कार्याणि

१. कूर्मपुराणम्

(क) पाठसमीक्षितसंस्करणम्

यथा 'पुराणम्' पत्रिकायाः गते जनवरी १९७१ अङ्के सूचितं कूर्मपुराणस्य भूमिकासहितस्तथा पाठविवरणसहितः समीक्षितपाठः गते दिसम्बर-मासे मुद्रित आसीत् तथा आस्ट्रेलियादेशस्य कैनबराविश्वविद्यालये सम्पन्ने अन्तरराष्ट्रीयप्राच्यविद्यासम्मेलनस्य अष्टाविंशतितमे अधिवेशने प्रदातुं प्रेषित आसीत् । एतदधिवेशनं १९७१ वर्षस्य ६-१२ जनवरीदिनाङ्केषु सम्पन्नम् । किन्तु कैनबरास्थाने पत्राचार (पोस्टल) विभागस्य कार्यावरोध (स्ट्राइक) वशात् कूर्मपुराणस्य एतत् संस्करणम् समयेन तत्र न प्राप्तम् । किन्तु एतत् संस्करणम् तदनन्तरं २० अप्रैल १९७१ दिनाङ्के सर्वभारतीयकाशिराजन्यासस्य एतत्कार्ये प्रतिनिधित्वं कुर्वता भारतदेशस्य तत्रत्येन उच्चायुक्तेन महामहिम्ना श्री ए. एम. थामस महोदयेन आस्ट्रेलियनराष्ट्रीयविश्वविद्यालय कैनबरा इत्यस्य प्राङ्गणे एतत्का-र्यार्थम् आयोजिते औपचारिके उत्सवे सम्मेलनस्य अध्यक्षाय डा० बाशम-महोदयाय समर्पितम् । अस्मिन्नुत्सवे विश्वविद्यालयस्य केचन विद्वांसस्तथा अन्येऽपि केचन सज्जना उपस्थिता आसन् । अस्मिन् अवसरे उच्चायुक्तेन कृतस्य भाषणस्य अधोनिर्दिष्टानि कानिचिन्मुख्यानि तथ्यानि सन्तिः—

१. एष उत्सवः अन्तरराष्ट्रीय प्राच्यविद्यासम्मेलनस्य कैनबरा नगरे संपन्नेऽधिवेशने यद्यभविष्यत् तदाऽधिकं शोभनमभविष्यत् । किन्तु इदम् अत्रत्यसम्मेलनस्याधिकारिणां तथा भारतदेशीयसमर्पकपक्षस्य अनियन्त्रणे स्थितानां परिस्थितीनां वशात् न संभूतम् । पत्राचार (पोस्टल) विभागस्य कार्यावरोधवशात् समर्प्यग्रन्थः समयेन न आगतः ।

२. समर्पकसंस्था 'सर्वभारतीयकाशिराजन्यासः' अस्ति । अहम् अस्याः संस्थायाः अध्यक्षस्य महाराज विभूतिनारायणसिंहमहोदयस्य प्रतिनिधित्वं

assistance from the Ministry of Education, Government of India. The Congress of Orientalists is interested in its venture. The Congress held its 27th International Conference in Michigen (U. S. A.). A Critical edition of Vāmana Purāṇa was presented at that session. An edition of the Kūrma Purāṇa is being presented today. The publications of the Kashiraj Trust do also form part of the presentation. All of this will be lodged in the Australian National University Library.

3. "Purāṇas". The word has been translated by Prof. Basham as "Ancient stories", "Compendia of legends and religious instructions". The name itself indicates that they are intended to preserve ancient purāṇa traditions. According to the great Indian philosopher, Dr. Radhakrishnan, the Purāṇas are the religious poetry of the period of the schools representing through myth and story, symbol and parable, the traditional view of God and man, cosmogony and social order. They mix philosophical doctrines with popular belief. Vyāsa is reputed to be the author. They are all theistic in character and recognise the distinctions of matter, soul and God. The principal Purāṇas are eighteen in number. Some of them are Vaiṣṇava in character and others Śaiva in emphasis, a third category deal with Brahmā. The Purāṇas give to the highest deity all perfections. "Who can describe him who is not to be apprehended by the sense, who is the best of all things, the supreme soul, the self-existent, who is devoid of all the distinguishing characteristics of complexion, caste or the like, who is exempt from birth, vicissitude, death, decay or increase, who is always and alone, who exists everywhere and in whom all things here exist, and who is therefore named "Vāsudeva". I do not intend to tire you by quotation to show the intrinsic worth of the Purāṇas. I cannot, however, resist the temptation of quoting one text in the Purāṇas which is of interest to people suffering from affluence.

"The society decays when property confers rank, wealth becomes the only basis of virtue, passion the sole bond of union between man and woman, falsehood the source of success in life, sex the sole means of enjoyment, when the outer trappings are mistaken for the inner spirit."

करोमि । एष न्यासः भारतशासनस्य शिक्षाविभागस्य आर्थिकसाहाय्येन पुराणानां पाठसमीक्षितसंस्करणस्य निर्माणे संलग्नोऽस्ति । अन्तरराष्ट्रीयप्राच्यविद्यासम्मेलनम् न्यासस्य कार्ये रुचिं प्रदर्शयति । अन्तरराष्ट्रीयप्राच्यविद्यासम्मेलनस्य सप्तविंशति-तममधिवेशनं अमेरिकादेशस्य मिशिगन स्थाने जातम् । तस्मिन् अधिवेशने वामनपुराणस्य पाठसमीक्षितसंस्करणम् समर्पितमभूत् । कूर्मपुराणस्य संस्करणम् अद्य समर्प्यते । सर्वभारतीयकाशिराजन्यासस्य अन्यानि प्रकाशनानि अपि अङ्गरूपेण समर्प्यन्ते । इमानि सर्वाणि आस्ट्रेलियन राष्ट्रीयविश्वविद्यालयपुस्तकालये निहितानि भविष्यन्ति ।

२. डा० ए. एल. बाशम महोदयेन पुराणशब्दस्य व्याख्या "प्राचीनानि आख्यानानि", "आख्यानानां धार्मिकशिक्षायाश्च संग्रहः" इति कृता । एष शब्दोऽपि निर्दिशति यत् पुराणानि प्राचीन (पुराण) परम्पराया रक्षकानि सन्ति । पुराणानि खलु परमात्मनो मनुष्यस्य च विषये परम्परागतधारणां सृष्टिविद्यां लोकव्यवस्थां च पौराणिकाख्यानरूपकादिद्वारा ख्यापयतां विचार-सम्प्रदायानां काले रचितानि धार्मिकानि काव्यानीति महान् भारतीयो दार्शनिकः डा० राधाकृष्णः कथयति—एतानि पुराणानि धार्मिकान् सिद्धान्तान् लोक-मान्यताभिः सह सम्मेलयन्ति । व्यास एतेषां रचयिता मन्यते । सर्वाणि पुराणानि आस्तिकभावनया प्रोतानि वर्त्तन्ते । तानि च भौतिकतत्त्वस्य जीवस्य पर-मात्मनश्च भेदमामनन्ति प्रधानपुराणानि तु अष्टादशसंख्यानि सन्ति ।

तेषु कानिचिद् वैष्णवानि कानिचिच्च शैवानि तृतीयवर्गे ब्रह्मपराणि । पुराणानुसारतः सर्वोच्चदेवः सर्वथा पूर्णः । यः इन्द्रियैर्न ज्ञायते, यः सर्ववस्तुषु श्रेष्ठः, यः परमात्मा, यः स्वतोऽवस्थितः, यः वर्णजात्यादिविभेदकगुणरहितः, यः जन्मपरिवर्तनमृत्युवृद्धिक्षयादिरहितः यः सनातनः असङ्गः सर्वव्यापित्वाद् वासुदेवश्च कः तं वर्णयितुं शक्तः । अहं भवन्तं पुराणानां महत्त्वं प्रदर्शनाय विस्तृतोद्धरणैर्विरसं न करोमि । तथापि बहुधनान्वितेभ्यः उक्तमेकं पद्यमहमुद्धरामि—

"यदा संपत्त्या संमानं प्राप्यते, केवलं धनमेव गुणानामाधारो भवति, स्त्रीपुंसां मध्ये ऐकात्म्यस्य काम एव केवलं साधनं भवति, जीवने 'साफल्यस्य' हेतुः अनृतमेव, केवलं मैथुनमेवानन्दस्य साधनं भवति, तथा वाह्याडम्बराणि एव अन्तोभाविनः सद्गुणा मन्यन्ते तदा समाजस्य क्षयो भवति ।"

4. Age of the Purāṇas. In its present form not older than the Gupta period of Indian history, 4th and 5th centuries A. D. They contain interpolations. But the legends and material are very old. Hence the justification for a critical edition which the All India Kashiraj Trust has undertaken.

The appendices, however, could not be added to this volume at that time. The following appendices have now been prepared and will be printed shortly to make the critical edition of the Kūrma Purāṇa complete :—

1. Kūrma-Purāṇa quotations from the Dharmaśāstra Nibandhas and Smṛti-ṭīkās, divided into two heads—(a) identified quotations and (b) unidentified quotations. For this purpose 37 Nibandhas have been consulted.
2. Subject -concordance of the Kūrma-Purāṇa with the other Purāṇas and the Epics.

   Besides these two appendices critical notes on the constituted text will also be added and the ślokārdha-Index will be given at the end.

   An index of the personal names occuring in the Kūrma-Purāṇa is also being prepared. It will be added to the translation volumes.

(b) ENGLISH AND HINDI TRANSLATIONS.

Both English and Hindi translations of the constituted text of the Kūrma Purāṇa are also ready and will shortly be published alongwith the constituted text, appendices and ślokārdha-index.

2. VARĀHA-PURĀṆA

The next Purāṇa to be critically edited is the Varāha Purāṇa, the Purāṇa in which the Varāha incarnation of Viṣṇu and Goddess Earth are the main interlocutors. With the critical edition of this Purāṇa and of the Matsya Purāṇa the Purāṇas named after the *avatāras* of Viṣṇu will have all been edited by us.

At present we are collating the three MSS. of the Varāha-Purāṇa —(1) one Devanāgarī MS. from the Sarasvatī Bhaṇḍāra Library, Ramnagar Fort, which is an illustrated MS and, though undated appears to be atleast 300-400 years old, (2) another Devanāgarī MS procured from the Vārāṇaseya Sanskrit University, Vārāṇasī,

४. पुराणानां कालः—वर्तमानस्वरूपे गुप्तयुगात् (चतुर्थ-पञ्चम ख्रिष्टीय शताब्द्याः) प्राचीनानि न सन्ति तेषु प्रक्षेपांशाः सन्ति। अतः सर्वभारतीय-काशिराजन्यासेन संपाद्यमानस्य पाठसमीक्षितसंस्करणस्य औचित्यम् सिद्धं भवति।

तथाऽपि तस्मिन्नवसरे एतस्मिन् संस्करणे परिशिष्टानि न संयुक्तान्यासन्। अधुना अधोनिर्दिष्टानि परिशिष्टानि प्रस्तुतानि सन्ति, सद्य एव मुद्रितानि च च भविष्यन्ति येन एतत् संस्करणं पूर्णं भविष्यति।

१. धर्मशास्त्र-निबन्धेभ्यः स्मृतिटीकाभ्यश्च उद्धृताः कूर्मपुराणश्लोकाः—इदं शीर्षकद्वयोः विभिन्नम्, (१) कूर्मपुराणे उपलब्धाः श्लोकाः, (२) अनुपलब्धाः श्लोकाश्च। एतन्निमित्तं सप्तत्रिंशद्ग्रन्था आलोडिताः।

२. अन्यपुराणैः सह रामायणमहाभारताभ्यां च सह विषयसाम्यम्।

एतत्परिशिष्टद्वयातिरिक्तं समीक्षितटिप्पण्यः श्लोकार्धसूची चान्ते समाविष्टे भविष्यतः।

कूर्मपुराणस्था व्यक्तिनामसूची अपि निर्मीयमाणा वर्तते; एषा सूची अनुवादसंस्करणयोः प्रयुक्ता भविष्यति।

(ख) आँग्ल-हिन्दी-भाषयोः अनुवादौ

कूर्मपुराणस्य पाठसमीक्षितसंस्करणस्य आँग्लभाषायां हिन्दीभाषायां चानुवादौ प्रस्तुतौ स्तः। शीघ्रमेव भूमिकया मूलपाठेन परिशिष्टैः श्लोकार्धसूच्या च सह प्रकाशितौ भविष्यतः।

२. वराहपुराणम्

अग्रे सम्पाद्यं पुराणं वराहपुराणमस्ति। अस्मिन् पुराणे भगवतो विष्णोरवतारो वराहः पृथिवी देवी च वक्तृश्रोतारौ स्तः। अस्य पुराणस्य पाठसमीक्षितसंस्करणेन सह विष्णोरवतारानधिकृत्याभिधानभाजां महापुराणानां अस्माभिः सम्पादितपाठसमीक्षितसंस्करणानि पूर्णानि भविष्यन्ति। संप्रति वयं वराहपुराणस्य त्रयाणां हस्तलेखानां पाठसंवादकार्यं कुर्मः। (१) सरस्वतीभण्डार रामनगर दुर्गस्यैषा चित्रान्विता प्रतिः यद्यपि तिथ्यङ्किता नास्ति तथापि ३००-४०० वर्षाणि प्राचीना प्रतीयते। (२) वाराणसेयसंस्कृतविश्वविद्यालयतः प्राप्तः अन्यो देवनागरीहस्तलेखः। पुष्पिकानन्तरं लिखितैरक्षरैर्ज्ञायते यदेष हस्तलेखः

which belonged to the library of Kavīndrācārya Sarasvatī as its post-colophon statement shows. But the sentence कवीन्द्राचार्यस्य पुस्तकमिदं usually written on the cover of manuscripts belonging to his library is not written on the cover of this manuscript, (3) the Bengali MS from Serampur College, West Bangal—a microfilm copy of which was procured from there; we have prepared a photo-copy from this microfilm. We are also trying to procure more manuscripts from the different Libraries and Institutions of India and abroad.

A subject-index of the Varāha-Purāṇa is also being prepared.

3. MATSYA PURĀṆA

Collation and appendices are complete. The text is also being constituted by Dr. V. Raghavan at Madras. It is hoped that the critical edition of the Matsya Purāṇa will also be shortly ready.

OTHER WORK

Purāṇa pāṭha and Pravacana

(1) Māgha Śukla 1 to 9, Jan. 27 to Feb. 4, 1971—complete text of the *Devī bhāgavata* was recited in the Sumeru temple of Ramnagar by Pt. Hiramani Misra of our Purāṇa Department in the morning and discourses on it were given by Pt. Thakur Prasad Dvivedi of Ramnagar in the evening.

(2) Fālguna Kṛṣṇa 3-13, Feb. 13-23 complete text of *Vāmana Purāṇa* was recited in the Śiva temple by Pt. Lakshman Pandey of Ramnagar in the morning and discourses on it were given by Pt. Gangadhar Shastri Bāpat in the evening.

(3) Āṣāḍha Śukla 1-9, June 23 to July 1, 1971—*Tripurā-rahasya, Māhātmya Khaṇḍa* has been recited by Pt. Hiramani Misra in the Bālā Tripurā Sundarī temple of Ramnagar in the morning. Discourses on it have been given by Pt. Gangadhar Shastri Bāpat in the evening.

Veda-Pārayāṇa

The complete text of the Āpastamba Śākhā of the Kṛṣṇa Yajurveda Saṃhitā was recited by memory by Pt. Ram Chandra Gaṇeśa Śrauti in the Vyāsa temple of Ramnagar Fort from Māgha Śukla 1 to 15, January 27 to Feb. 10, 1971. The usual *dakṣiṇā* with a *Ratna Kaṅkaṇa* was given to the reciter on the completion of the pārāyaṇa.

कवीन्द्राचार्यस्य संग्रहालयस्यास्ति। किन्तु अस्य हस्तलेखस्यावरणपृष्ठे कवीन्द्राचार्यस्य पुस्तकालयस्य पुस्तकानामावरणपृष्ठे प्रायेण प्राप्तं 'कवीन्द्राचार्यस्य पुस्तकमिदं' वचनं नास्ति। (३) पश्चिमवङ्गप्रदेशस्य श्रीरामपुर विद्यालयतः प्राप्तः वंगलिपिहस्तलेखः। अस्य हस्तलेखस्य तत. माइक्रोफिल्मप्रतिः प्राप्ताऽऽसीत् यस्याः फोटोप्रतिरस्माभिः निर्मिता। भारतस्य विदेशस्य च विविधपुस्तकालयेभ्यः अन्येषां हस्तलेखानामवाप्तये वयं प्रयत्नशीलाः स्मः। वाराहपुराणस्य सूची निर्मीयमाण वर्तते।

३. मत्स्यपुराणम्

पाठसंवादकार्यं परिशिष्टनिर्माणकार्यञ्च पूर्णमस्ति। पाठनिर्धारणकार्यमपि मद्रासनगरे डा० वी० राघवन्महोदयेन सम्पाद्यमानं वर्तते। आशामहे मत्स्यपुराणस्यापि पाठसमीक्षात्मकं संस्करणं शीघ्रमेव प्रकाशितं भविष्यति।

पुराणपाठः प्रवचनं च

(१) माघमासस्य शुक्लपक्षे १ तः ९ तिथिं यावत् (२७ जनवरीतः ४ फरवरी १९७१ यावत्) देवीभागवतमहापुराणस्य सम्पूर्णः पाठः रामनगरस्य सुमेरुमन्दिरे पुराणविभागीयेन पण्डितहीरामणिमिश्रेण प्रातःकाले कृतः। सायंकाले च एतद्विषये श्रीठाकुरप्रसादद्विवेदिना प्रवचनं कृतम्।

(२) फाल्गुनमासस्य कृष्णपक्षे ३-१३ तिथिषु (फरवरी १३-२३ दिनाङ्केषु) वामनपुराणस्य संपूर्णग्रन्थस्य पाठः रामनगरस्थशिवमन्दिरे श्रीलक्ष्मणपाण्डेयेन प्रातः कृतं तदुपरि सायंकाले श्रीगङ्गाधरशास्त्री बापटमहोदयेन प्रवचनं कृतम्।

(३) आषाढशुक्लपक्षस्य १ तः ९ तिथिषु (जून २३–जुलाई १ १९७१ दिनाङ्केषु) रामनगरस्य बालात्रिपुरासुन्दरी मन्दिरे त्रिपुरारहस्यमाहात्म्यखण्डस्य पाठः पण्डितहीरामणिमिश्रेण कृतः। एतद्विषये सायंकाले श्रीगङ्गाधरशास्त्री बापटमहोदयेन प्रवचनं कृतम्।

वेदपारायम्

माघमासस्य शुक्लपक्षे १-१५ तिथिषु (जनवरी २७–फरवरी १० दिनाङ्केषु) रामनगरदुर्गस्थव्यासमन्दिरे कृष्णयजुर्वेदस्य आपस्तम्बशाखीयस्य संपूर्णग्रन्थस्य पण्डितरामचन्द्रगणेशश्रौतिमहोदयेन स्मृत्याधारेण पारायणं कृतम्। पारायणसमाप्तौ पारायणकर्त्रे रत्नकङ्कणेन सहिता विहिता दक्षिणा प्रदत्ता।

Kūrma-Jayantī

The Kūrma-Jayantī was celebrated by the staff of the Purāṇa Deptt. on *Vaiśākha Pūrṇimā*, 10th May, 1971. His Highness Maharaja Dr. Vibhuti Narain Singh also graced the occasion.

Visitors to the Purāṇa Department

1. Mr. Telix Wiegel, Wiesbaden Germany.—(Jan. 21, 1971).
2. Dr. V. Raghavan, Madras,—(Feb. 22, 1971). He also discussed the Purāṇa project with His Highness.
3. Dr. Pierre Rolland, Centre National de la Researche Scientifique, Paris—(March 22, 1971).
4. Sri Visva Mohan, Asstt. Educational Adviser (Sanskrit), Ministry of Education and Youth Services, Govt. of India, New Delhi.—(April 19, 1971).
5. Dr. Reva Prasad Dvivedi.

ACTIVITIES OF MAHARAJ BANARAS VIDYA MANDIR TRUST

1. Mangalotsava

The *mañgalotsava* was celebrated in the Fort, Ramnagar, on March 16 and 17, 1971 in the evening. An interesting programme of classical music and dance was gone through. Several distinquished persons of Ramnagar and Varanasi attended. The staff of the Music College, Banaras Hindu University took part in the programme.

2. Teaching of Nyāya

Eight students, all under 16 years of age, are learning the intricacies of the Nyāya Śāstra in the evening. Pt. Rajesvara Shastri Dravid comes regularly in the evening to coach the students.

Pt. Ramchandra Pandey, Jyotiṣāchārya, Vidyāvaridhi, of our Purāṇa Deptt. was deputed by His Highness to attend the *Gīrvāṇa-vāg-vardhin Sabhā* of Vārāṇasī in the Sāñga Ved Vidyālaya to take part in the discussion on the topics of the pañcāñga (Indian Calendar).

कूर्मजयन्ती

वैशाखपूर्णिमायाः (१० मई १९७१) अवसरे पुराणविभागस्थविद्वद्भिः कूर्मजयन्ती आयोजिताऽसीत् अस्मिन् अवसरे तत्र भवन्तः काशिनरेशा डा० विभूतिनारायणसिंहमहोदया उपस्थिता आसन् ।

पुराणविभागे आगता विद्वांसः

१. जर्मनदेशीयः श्रीटेलिक्स विगेलमहोदयः (२१.१.७१)

२. डा० वी० राघवन् महोदयः (२२.२.७१) अयं महानुभावः काशिनरेशैः सह पुराणयोजनामपि विवेचितवान् ।

३. फ्रांसदेशीयः डा० पियरे रोलण्डमहोदयः (२२.३.७१)

४. भारतदेशीयशिक्षामन्त्रालयस्य सहायकशिक्षापरामर्शदाता (संस्कृत) श्रीविश्वमोहनमहोदयः १९.४.७१

५. काशीहिन्दूविश्वविद्यालयस्य संस्कृतमहाविद्यालये साहित्यविभागाध्यक्षः डा० रेवाप्रसादद्विवेदीमहोदयः ।

महाराजबनारसविद्यामन्दिरन्यासस्य कार्यविवरणम्

१. मङ्गलोत्सवः

रामनगरदुर्गे १९७१ वर्षस्य मार्च १६, १७ दिनाङ्कयोः सायंकाले मङ्गलोत्सव आयोजित आसीत् । शास्त्रीयसङ्गीतस्य नृत्यस्य च मनोहारि प्रदर्शनं जातम् । रामनगरस्य वाराणस्याश्च बहवो विशिष्टा जना उपस्थिता आसन् । अस्मिन् कार्यक्रमे काशिकहिन्दूविश्वविद्यालयस्थसंगीतमहाविद्यालयस्य अध्यापका प्रदर्शका आसन् ।

२. न्यायशास्त्रस्य अध्यापनम्

प्रतिदिनं सायंकाले ऊनषोडषवर्षीया अष्ट बालका न्यायशास्त्रस्य गम्भीरतत्त्वानामध्ययनं कुर्वन्ति । पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयाः प्रतिदिनं सायंकाले तान् पाठयितुम् आगच्छन्ति ।

अस्मत् पुराणविभागस्थः ज्योतिषा चार्यो: विद्यावारिधिः श्रीरामचन्द्रपाण्डेयः तत्रभवद्भिः काशिनरेशैः साङ्गवेदविद्यालये गीर्वाणवाग्वर्धिनीसभायाः पञ्चाङ्ग विषयकविमर्शे नियुक्त आसीत् ।

Distinguished Guests of His Highness in Nandeswara House, Varanasi

Shri Jagjivan Ram, Minister for Defence, Govt. of India.

Shri Chandra Bhanu Gupta, ex-Chief Minister of U. P, On 30.1.71.

Shri Bishwanath Das, Chief Minister of Orissa on 20.4.61.

Justice B. Malik ex-Chief Justice, Allahabad High Court on 10-4-71.

Smt. Lilavati Munshi with a party of Bharatiya Vidya bhavan.

Justice R. S. Pathak of Allahabad High Court. On 13.5.71

Dr. Sita Ram, Minister forAgriculture, U. P. Govt. On 2.6.71

Shri Jagdish K. Munshi. On 9.6.71

Maharaj Kumar Dr. Raghubir Singh. On 9.6.71

Dr. Ram Subhag Singh. On 19.6.71

Shri Vasudev Singh, Deputy Speaker, U. P. Vidhan Subha.

काशिनरेशस्य नन्देश्वरभवने आगता विशिष्टा अतिथयः

श्रीजगजीवनराम महोदयः, केन्द्रीयशासनस्य प्रतिरक्षामन्त्री

श्रीचन्द्रभानुगुप्तमहोदयः, उत्तरप्रदेशस्य पूर्वमुख्यमन्त्री ३०.१.७१

श्रीविश्वनाथदासमहोदयः, उत्कलप्रदेशस्य मुख्यमन्त्री २०.४.७१

श्री बी. मल्लिकमहोदयः, प्रयाग उच्चन्यायालयस्य अवकाशप्राप्तो मुख्यन्यायाधीशः १०.४.७१ दिनाङ्के

श्रीमती लीलावतीमुन्शीमहोदया भारतीयविद्याभवनस्य सदस्यैः सह २८.४.७१ दिनाङ्के

श्री आर. एस. पाठकमहोदयः, प्रयाग उच्चन्यायालयस्य न्यायाधीशः १३.५.७१ दिनाङ्के

डा० सीताराममहोदयः, उत्तरप्रदेशस्य कृषिमन्त्री, २.६.७१ दिनाङ्के

श्रीजगदीश क. मुन्शीमहोदयः, ९.६.७१ दिनाङ्के

महाराजकुमारो डा० रघुवीरसिंहमहोदयः ९.६.७१ दिनाङ्के

डा० रामसुभगसिंहमहोदयः १९.६.७१ दिनाङ्के

श्रीवासुदेवसिंहमहोदयः, उत्तरप्रदेशविधानसभायाः उपाध्यक्षः

GARUḌA PURĀṆA—A STUDY

(Thesis approved for M. Litt. of Madras University)

BY

N. GANGADHARAN

Laksmaṇa, Sītā (to serve Rāma), Balabhadra (son of Vāsudeva and Rohiṇī) are the 3 manifestations of Vāyu.

The 10 avatāras (manifestations) of Rudra—Sadāśiva (always aśiva), Hara (wears inauspicious things), Tapa, Śuka (son of Vyāsa) (an āveśa of Vāyu), Durvāsā, Drauṇi (son of Droṇa), Vāmadeva (Kāla and Balātmaka), Aghora, Sadyojāta, Aurva (son of Uru) and the purposes of these forms (Śls. 13-29).

The story of Rudra's lamentation remembering His neglect of the worship of Viṣṇu and Rudra's praise of Viṣṇu (Śls. 28-72).

Chapter 19.

The proportionate knowledge, happiness and strength (Jñāna, ānanda and bala) of Brahmā, Vāyu, Māruti, Bhāratī and Hari. (Śls. 1-13).

The greatness of Viṣṇu known to other Gods in varying proportions (Śls. 14-26).

Of the 6 consorts of Kṛṣṇa, the story of Nila, daughter of Agni, loved and married Kṛṣṇa is told. (Śls. 27-43).

In connection with the cultivation of Viṣṇubhakti the text mentions Tirupati, Ranganātha (Śrīrangam), Kāverī (r), Kāñcī (Varadarāja there), Setu, Bhīmā (r), Narmadā, Gayā and Viṣṇupāda there, Badarī, Prayāga, Kapilatīrtha (at Tirupati), and the way to go up the hill. Pāpanāśam waterfalls at Tirupati.

In this context there is a tell-tale reference to Madhvaśāstra in (Śl. 44) which lets the cat out of the bag.

Chapter 20.

The story of the marriage of Bhadrā, daughter of Nala with Kṛṣṇa (Śls. 1-20).

The story of Mitravindā's marriage with Kṛṣṇa. The text mentions Bhāgavata (Śls. 26-27) and Śl. 27 praises the Brahmakāṇḍa the portion of the Purāṇa now being reviewed. Bhāgavata is again and again mentioned in the further verses. (Śls. 21-51).

Chapter 21.

The story of Kālindī's marriage with Kṛṣṇa (Śls. 1-34).

Chapter 22.

The story of Laksmaṇa's marriage with Kṛṣṇa in connection with the meaning of the name, narration of the 32 characteristics

which remain in Nārāyaṇa (Śls. 4-17), are present in Rāma, Brahma and Bhāratī and in decreasing quantity in Hara, Vararuci, Candra, Śacī and other Gods and Goddesses (Śls. 18-30). Characteristics of semi-gods Gandharvas etc. The bad qualities in other Gods (31-71).

Chapter 23.

The story of Jāmbavatī's (daughter of Soma) marriage with Kṛṣṇa. Here also Tirupati figures in the story again and again. Śloka 43 has a tell-tale reference to Madhva and Viṣṇu being resident in his heart. (Śls. 1-48).

Chapter 24.

Jaigīṣavya's description of the glory of Śrīnivāsa at Tirupati and also of the greatness of reciting Gītā while mounting the steps of Tirupati hills. Svāmī Puṣkariṇī (the sacred tank at Tirupati) is referred to (Śl. 80) as also the main eastern gopuram of the temple. The way to enter and worship at different points in Tirupati temple is then set forth step by step.

Chapter 25.

Story of how Jāmbavatī saw the God at Tirupati on the banks of the sacred tank Svāmī Puṣkariṇī. The Veṅkaṭeśa mantras and the etymology of the name Vyaṅkaṭeśa (Śls. 1-46) and Prātastuti—a hymn to Vyaṅkaṭeśa to be recited at dawn.

Chapter 26.

Jaigīṣavyas' narration of the story of how Śrīnivāsa came to Śeṣācala.

The story of demon Hiraṇyākṣa's penance.

Śrīmuṣṇa in South Arcot and Lord's manifestation as Varāha is mentioned in Śl. 21. Suvarṇamukhī river near Tirupati, Kṛṣṇā river, Śrīśaila mount are then referred to (Śls. 25, 26). The sanctity of the tank Svāmī Puṣkariṇī in Tirupati (Śls. 38ff).

Reference to Śrīnivāsa as residing within Madhva. Reference to Madhvatīrtha and Vāyutīrtha. (Śls. 45-47).

The other tīrthas at Tirupatī—Candratīrtha (Śl. 59), Bhūvarāha (Śl. 72), Brahmatīrtha (Śl. 82), Indratīrtha (Śl. 91), Vahnitīrtha (Śl. 101), Yamatīrtha (Śl. 106), Nairṛtatīrtha (Śl. 111), Śeṣatīrtha (Śl. 116), Vāruṇatīrtha (Śl. 125), Svāmī Puṣkariṇī (Śl. 131). The Gods there and the merits of bath, dāna etc. in these places.

Chapter 27.

Further account of the tīrthas in Tirupati-Nandāriver (Śl. 1), Kumārītīrtha (Śl. 13), Tumburu (Śl. 22), Śakratīrtha (Śl. 28), Kapilatīrtha (Śl. 28), Pañcāyudhatīrtha (Śl. 30), Agnikuṇḍa (Śl. 31), Brahmatirtha (Śl. 31), Saptarṣitīrtha (Śl. 32).

Merits of doing 'Aṅgapradakśiṇā' round Lord Veṅkaṭeśa (Śl. 20).

Chapter 28

The story of the incarnation of Vāruṇi consort of Śeṣa as Pārvatī consort of Rudra; Pārvatī's penance and her birth as Revatī, wife of Balabhadra (Balarāma) (Śls. 1-16).

The seventh among the 14 Indras is known as a Purandara or Mantradyumna and Arjuna is an incarnation (avatāra) of Mantradyumna. The other incarnation of Indra are Vālin, Gādhi, Vikukṣi, Kuśa (Śls. 17-28).

The incarnations of Kāma are Pradyumna (son of Kṛṣṇa), Bharata, Sudarśana, Sāmba, Skanda, Sanatkumāra (Śls. 29-34).

Garuḍa and Aniruddha came later into being. Śatrughna is an incarnation of Aniruddha. It is interesting to note that Rāmānuja is an incarnation of Aniruddha.[1]

Rugmavatī and Laksaṇā (daughter of Duryodhana) (wife of Sāmba) are incarnations of Rati.

Then came into being Svāyambhuva Manu (son of Brahmā), and Bṛhaspatī. The three incarnations of Bṛhaspati are Bharata, Droṇa and Uddhava (Śls. 41-49).

The birth of Dakṣa and his daughters, Śacī (consort of Indra). The incarnations of Śacī are Tārā, Piśaṅgadā (wife of Vijaya (Arjuna) (mother of Babhruvāhana)[2], Pulomajā (wife of Mantradyumna), Kāśikā (wife of Gādhirāja), Sumati (wife of Vikukṣi), Kāntimatī (wife of Kuśa)[3] (Śls. 50-55).

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1. Gp. III. Ch. 28. Śl. 38.
   कामपुत्रोऽनिरुद्धोऽपि हरेरन्यः प्रकीर्तितः ।
   स एवाभूद्धरेः सेवां कर्तुं रामानुजो भुवि ॥
2. Cf. MBh. Ādi. 216.24 son of Arjuna and Citrāṅgadā, daughter of King Citravāhana.
3. Cf. above Śl. 28.

Śacī, Rati, Aniruddha, Manu, Dakṣa and Bṛhaspati are equal to one another (Śl. 56).

Then was born the Vāyu known as Pravaha; the reason why he is named so (Śls. 57-64).

In praise of devotion of Viṣṇu and in this connection the description of the independent nature of Viṣṇu and the dependency of other Gods on Him; the eternal difference between jīva, jaḍa etc. (Śls. 65-69).

The two forms of Buddhi—good and bad and the characteristics of each.

The description of the Marigandāṣṭamī; the *tithi* on which the deities are to be worshipped:—

Jyeṣṭhā on Aṣṭamī, Marigandhā on Marigandhāṣṭamī (?), Dīpastambapūjā wearing sūtra, worship of Mahālakṣmī, Bhīmasena, Mahādeva.

It is again interesting to note that Śl. 101 mentions worship of Jaṅgamas belonging to śūdra class and versed in Śaivāgama.[1] Worship of Kulāladeva and respect shown towards His devotees. (Śl. 102).

Worship of Reṇukā, Khaḍgadeva, Mahādeva, Śākambarī, Kulāladeva, Śeṣa, Vināyaka, Piṣṭadevī, Visṭhādevī (to be worshipped in a waterman's house), Caṇḍāladevī (to be worshipped on a winnowing basket), Cauladevī. (Śls. 105-139).

Chapter 29.

The creation of Dharma (son of Sūrya) known afterwards as Yama, Gaṅgā (consort of Varuṇa).

Here is rather a detailed description of Gaṅgā and the myths associated with Her. Her four forms are then described as Abhiṣecanī (wife of Mahābhiṣakjana), Gaṅgā (wife of Śantanu), Suseṇā (wife of Suṣeṇa), Maṇḍūkinī (wife of Maṇḍūka).

The appearance of Parjanya from Sūrya identified with Śarabha.

The manifestation of Śyāmalā (consort of Yama) as wife of Kalī; the characteristics of the Kali age. Her other forms are

1. हरेत्युक्त्वा जङ्गमान्पूजयस्व
शैवागमे निपुणाञ्छूद्रजातान् ।

Devakī, wife of Yudhiṣṭhira, Rohiṇī (consort of Candra), Samjñā (spouse of Āditya).

Then come in order Svāhā, Budha was born to spouse of Agni.

Abhimanyu is described as a form of Kṛṣṇa, Candra and Yama.

The places of Uṣā (consort of Aśvins), Budha, Svāhā, daughter of Magadha (wife of Nakula), daughter of Śalya (wife of Sahadeva).

Śanaiscara (Saturn). Yama is given as a form of Sanaiscara. Puṣkala is another form of Śani.

With the description of acts which are for the propitiation of Viṣṇu the chapter 29 and the Brahmakāṇḍa come to an end.

TEXTUAL PROBLEMS AND TEXTUAL CRITICISM

There are four old editions[1] of the *GP*. and two recent editions[2] based on one of the earlier editions[3]. The text is generally in two khaṇḍas, except in one of the earlier editions which has an additional Brahmakāṇḍa. Besides this there are also some differences in the number of chapters as found in each of the earlier editions. They are due to additional matter found in two of these editions. For example the chapters on metrics is found only in Vaṅga and Veṅk. editions.

We may note the following important points of textual criticism regarding the edns.

(i) Rasikamohana Chattopadhyaya's edition appeard in two parts respectively having 229 and 35 chs. (2) The edition by Jivananda Vidyasagar also appeared in two parts, the first having 229 chs. and the second 35 chs. (3) The edition by Pancanana Tarkaratna was also in two khaṇḍas, I-243 chs., II-45 chs. (4) The Venkateswara Press edition was based on a text from Lahore, in 2 khandas or 3 aṁśas—Ācārakhaṇḍa, Pretakāṇḍa (kalpa) (Dharmakāṇḍa), Brahmakāṇḍa respectively containing 240, 45 and 29 chs.

The following are two recent editions: (1) from Pandita Pustakalaya, Kasi, 1963 and (2) in the Kasi Sanskrit Series No. 165, Varanasi, 1964. These are based on Jivananda's edition.

There is an English translation by Manmatha Nath Dutt[4] of the text in the Jivanand's edn. leaving on the Uttarakāṇḍa.

1. (i) Ed. by Rasikamohana Chattopadhyaya, Calcutta, 1885. Text with Bengali translation. This edition I could not use.
   (ii) Ed. by Jivananda Vidyasagar, Sarasvati Press, Calcutta, 1890.
   (iii) Ed. by Panchanana Tarkaratna, Vangavasi Press, Calcutta, 1890.
   (iv) Manuscript form. Venkateswara Steam Press, Bombay, 1906.
2. (i) Ed. by Pandit Pustakalaya, Kasi, 1963.
   (ii) Ed. by Ramshankar Bhattacharya, Kashi Skt. Ser. 165 (1964).
3. Venk. edn.
4. Published by the Society for Resuscitation of Indian Literature, Calcutta in 1908 in the Wealth of India series; this has been recently reprinted by the Chowkhamba Press, Varanasi (1968).

R. C. Hazra[1] has given a brief concordance of the chapters of the first khaṇḍa of Jivananda and Vaṅga editions. A comprehensive concordance of the chapters in the three editions is given here. As I have used the Chowk edition foll)wing Jivananda's edition, it is given first.

I khaṇḍa

	Chowk.	Vaṅga	Veṅk.	Chowk.	Vaṅga	Veṅk.
Chs.	1-132	1-132	1-132			
	133	133-34	133			
	134	135	134	192-201	198-207	192-201
	135	136-39	135	202-204	208-210	204-206
	136-137	140-41	136-37		211-216	207-212
	138-145	142-49	138-45	205-221	217-233	213-229
	146-191	150-95	146-91	222	234-235	230
		196	202	223-228	236-241	231-236
		197	203	229	242-243	237-238
						239-240

Except two chs. ou medicine and six chs. on metrics in the first khaṇḍa found only in Vaṅga and Veṅk. editions and the last two chs. in Venk. edition the rest are common to all the three editions.

The second, the Uttarakhaṇḍa as has been stated by R. C. Hazra[2] "varies hopelessly and the differences in the editions are too numerous". Hence a separate concordance of the verses of the Uttarakhaṇḍa in the three editions is given elsewhere in this thesis. The concordance is in three groups according as the verses are found in all the three editions or common to two editions or found only in one edition. The Chowk., Vaṅga and Veṅk. editions have respectively 35, 45, and 47 chs. With Chowk. edition as the basis. Chs. 1-35 of Chowk. edition correspond to chs. 12-45 of Vaṅga edition and Chs. 11-47 of Veṅk. edition. The chs. preceding these in both the latter editions, mostly agree with each other and the verses in some of these chs. are repeated elsewhere in the respective editions.

The Brahmakāṇḍa the third section found only in the Veṅk. edition has 29 chs. It is as if the Brahmakāṇḍa is not represented in manuscripts. From the materials of the New Catalogus

1. Stud. PRHRC. p. 141, fn. 148.
2. *ibid*.

Catalogorum we have been able to trace manuscripts of the Brahmakāṇḍa, Ānandāśrama 1031. 7891. MD. 14343. MT. 1434 (d). Stein 201 (2 mss). Trav. Univ. 2261A. 2284. 4198. While the nature and extent of Ānandāśrama and Stein manuscripts are not known the two in the MD. and MT. are small fragments of this kāṇḍa.

Of the three manuscripts in the Kerala University Library one has 21 chs., and it is quite interesting to note that one of the other two manuscripts contains 11 more chs.[1]

Manuscripts of the GP.

Of the manuscripts of *GP*. the following found in descriptive catalogues[2] of manuscripts may be noted. Only those for which descriptive notices are available in catalogues are given here.

The manuscript in BBRAS. 911 is in Nāgarī and is dated Śaka 1593.

Of the three mss. Cs. IV Nos. 26, 27 and 300, the first one in Nāgarī script and dated Śaka 1836 contains preta section complete in 35 chs. agreeing with the Chowk. edition except that the manuscript has 99 śls. in the 35th ch. The second manuscript in Nāgarī script also contains 35 chs. of the same section but with slight differences from the above. The third one also in Nāgarī script agrees with the Chowk. edition from I. ch. 2. Śl 31 to II end of ch. 1.

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1. The following are the colophons of the 11 additional chs. found in this manuscript in Trivandrum, which gives some indications of the subject matter of this section. We are thankful to the Director, Kerala University Manuscripts Library for supplying these colophons.

इति श्रीगारुडपुराणे त्रिंशोऽध्याय: ।···एकत्रिंशोऽध्याय: ।···एकोनविंशतिसहस्रे ब्रह्मकाण्डे भृग्वादित्रयविचारो नाम द्वात्रिंशोऽध्याय: ।···विश्वामित्रादिनवानां गुणविनिर्णयो नाम त्रयस्त्रिंशोऽध्याय: ।···पित्रादिगुणविचारो नाम चतुस्त्रिंशोऽध्याय:। शेषशतछंगुणविचारनिर्णयो नाम पञ्चत्रिंशोऽध्याय: ।···तत्त्व··· गुणविचारो नाम षट्त्रिंशोऽध्याय: । ·· प्रह्लादचरिते सप्तत्रिंशोऽध्याय: । अष्टत्रिंशोऽध्याय: ।···एकोनचत्वारिंशोऽध्याय: ।—both continue Prahlādacarita. कृष्ण गरुडसंवादे तृतीयांशे ब्रह्मकाण्डे तन्त्रकर्मसु भगवद्रूपानुसन्धानपूर्वकस्वरूपकथनं नाम चत्वारिंशोऽध्याय: । Trav. Uni. 2284.

2. The abbreviations for the references to manuscripts are as in the New Catalogus Catalogorum, University of Madras.

The single manuscript in Bomb. Uni. 1249 contains preta-kalpa in Nāgarī script.

Of the 2 numbers Hultzsch Nos. 787, 2054, the first one represents a manuscript in Grantha script and the latter is given as incomplete.

There are 8 manuscripts in 10. numbers 3353-3358. 6600. 6601. Of these manuscripts the first three contain pūrvakhaṇḍa in Nāgarī scrip·. The remaining three contain pretakalpa. The last two numbers have 106 chs. From the extracts of the end given in the last mentioned two 10 manuscripts, which do not agree with the corresponding portion of the ptd. edn. we mayi nfer that these 2 manuscripts contain differences worth examining.

The only manucript in L. 2525 called also in the colophon Ādimahāpurāṇa in Bengali script has 7568 śls. The extracts and subject matter given here agree with the pūrvakhaṇḍa of the Chowk. edition. The Chowk. printed edition has 6817 ślokas for corresponding portion. Therefore, the L. manuscript represents a longer version.

MD. 2108 agrees with the Chowk. edition chs. 1-71 of the pūrvakhaṇḍa and is in Telugu script.

Of the 7 manuscripts in RASB. 4008—4014, the first two in Nāgarī and Bengali scripts have been described as complete in the catalogue. The next two numbers in Nāgarī and Bengali contain up to Purāṇamāhātmya, which is evidently the end of pūrvakhaṇḍa in Veṅk. edn. No. 4012 containing 248chs. is described as complete. The last two numbers have pretakalpa. Of these, one has 13 chs. only and the other contains 35 chs. probably same as the section in Chowk. edn.

Texts claiming themselves to form part of GP.

In some of the manuscripts we find some stotras or other sections claiming as part of the *GP*. We propose to deal with those sections first, which could be identified in the printed text of *GP*.

Narastrīlakṣaṇa from *GP*., RASB. 4017 containing 144 ślokas is same as chs. 63-65 of Chowk. edn.

Yogasāra in the same collection, No. 4015 claiming to form part of *GP*. is chs. 168 and succeeding one in the Chowk. edn.

2

Lastly Vaidyakaśāstra in BBRAS. 171 is same as chs. 146-201 of the Chowk. edn.

Nidāna section in L. 2459 is chs. 146-202 of *GP* Chowk. edn.

The other manuscripts of works or sections claiming themselves as part of *GP*. which are not found in the printed text of *GP*. are now taken up.

These are the *Ekādaśīmāhātmya*[1], Kāruṇyastotra[2] in praise of Viṣṇu, Gaṇḍakīmāhātmya[3], Garuḍadvādaśanāmastotra[4], *Gītāmāhātmya*[5], Govindadvādaśīkalpa[6], Govindastavarāja[7], Jvaraharaṇastotra[8], Tāpītrirātravrata[9], Tulasīvratakalpa[10] (interlocutors Brahmā and Nārada), Tulasīstotra[11],Tulādānapaddhati[12], Triveṇīstotra[13], *Nītisāra*[14], Pañcatattvapūjana[15], Pañcaparvamāhātmya[16], *Pitṛstotra*[17], Pretamañjarī[18], Praiṣādhyāya[19], Lakṣatulaśīvratodyāpana[20], Viṣaharapūjāpaddhati[21], Viṣṇuṣoḍaśanāmastotra[22], *Viṣṇusahasranāmastotra*[23], Viṣṇustotra[24], *Veṅkaṭagirimāhātmya*[25], *Veṅkaṭācalamāhātmya*[26], *Veṅkaṭeśamāhātmya*[27], Śatāparādhaprāyaścitta[28],Śatāparādhastotra[29], Śrāddhaprayoga. Baroda 1691. 8590. 8637 (Tripiṇḍīvidhāṇa). cf. 3897 (Kṛṣṇa-Tārkṣyasamvāda). Śrīmuṣṇakṣetramāhātmya[30], Śrīraṅgamāhātmya[31], *Ṣaḍadhyāyī* (metrics)[32], Śālagrāmamāhātmya[33], Sundarapuramāhātmya[34] (Nandikeśvara-Sanatkumāra-Saṁvāda), Sūryastavakalpa[35], Hariścandropākhyāna[36].

Attention may be invited to those printed in italics in the above list. While the titles in the above list are all taken from catalogues giving no extracts or description, we may still say on tha basis of the subjects implied in the titles that this item underlined may belong to the text of the *GP*. as available. Thus, in the order of narration of entries, the following portion of the *GP*. text may be pointed out :—

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1. BISM. वि. 85/1. 2. RASB. V. 4016. 3. Adyar. 4. MD. 8822. 5. TA. 3401 (b). 6. MD. 17764. 7. GD. 1213M. 8. Burnell 201b. CPB. 1891. 9. Firenze 428. 10. MD. 8313 (inc.). 11. Alph. List Beng. Govt. p. 48. Ujjain II. p. 76. 12. Stein 90. 13. Burnell 201a. 14. Viśvabhāratī 892 (a). 15. Im. 7131. 16. BORI 104 of A 1882-83. 17. Filliozat I. 211 (2 mss). 18. Alwar 801. B. III. 110. Oxf. 8b. 19. Burnell 188a. 20. MD. 8441. 21. IM. 10689. 22. Mysore I. p. 206. 23. Jodhpur 2000. 24. Burnell 101a. 25, Rice 88 26. Taylor III 765. 27. Mysore I. p. 190. 28. Burnell 200b. 29. Trav. Uni. 4235F. 30. Mysore II. p. 8. 31. Burnell 188a. 10. 3357. Mack. 88. MT. 6080. Mysore I. p. 192. Oppert I 5028. PUL. II. p. 158. TD 10463. 32. Mysore I. p. 295. 33. Adyar I. p. 148b. 34. 10 6962 (2). Mack 89. 35. Adyar II. p. 229b. 36. PUL II. pp. 128-129.

Ekādaśīmāhātmya	cf.	GP. I.	Chowk. edn. ch. 127
Gītāmāhātmya	cf.	,,	Ch. 229 (Gītāsāra)
Nītisāra	cf.	,,	chs. 108—115.
Pitṛstotra	cf.	,,	chs. 89
Viṣṇusahasranāmastotra	cf.	,,	ch. 15
Veṅkaṭagirimāhātmya Veṅkaṭācalamāhātmya Veṅkaṭeśamāhātmya	cf.	,,	Veṅk. edn. III, ch.26-27
Śālagarāmamāhātmya	cf.	,,	Chowk. edn. I. Ch. 45
Ṣaḍadhyāyī (on chandas)	cf.	,,	Veṅk. edn. I. chs.207-212

The definition of Purāṇa and the Position of GP in the light of the definition

The term Purāṇa is defined as consisting of five characteristics namely, 1) primary creation, 2) secondary creation, 3) genealogy of Gods and sages, 4) periods of Manus, 5) accounts of royal genealogy. This definition is found in the Purāṇas themseves[1]. The Brahma, Matsya, Brahmāṇḍa and Vāyu are considered to be the earliest Purāṇas because they satisfy these characteristics to a great extent.

The above subjects are dealt with in a comparatively abridged form in Agni and *GP*. and paraphrased in prose in *Vi*. There are only three cases of complete description of these five topics in the Purāṇa literature, namely, in the Brahma, Brahmāṇḍa, Vāyu and Matsya. It has been pointed out that even as they are the accounts in the Purāṇas, they do not have a harmonious character. Pargiter[2] thought that there was one complete harmonious accountwhich was the original from which others were reproduced, which Kirfel[3] thought too hypothetical.

Almost all the Purāṇas have a sectarian character according to the cult of the deity they adhere to. This necessitated a new

1, Cf. I. GP. I. 4. 1. Rudra's words :
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितश्चैव एतद् ब्रूहि जनार्दन ।।
and see *ibid* I. Ch. 215. Śl. 14.
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितञ्चैव पुराणं पञ्चलक्षणम् ।।

2. AIHT. p.36.

3. Das Purāṇapañcalakṣaṇa, Intro. p. XLVIII.

definition for the Purāṇas. As pointed out by S.D. Gyani[1], according to Brahmavaivarta[2], the five characteristics are applicable to the Upapurāṇas and the Mahāpurāṇa must have ten charactristics. Bhāgavata[3] also mentions ten characteristics, which a Purāṇa should embody. These are "creation, details of creation, duties of sentient beings, protection of devotees, ages of Manu, dynasties of kings and Ṛṣis, career of individuals, dissolution of the world, cause of creation and Brahmā.[4] A simple but comprehensive definition has also been pointed out from Matsya.[5] According to this the Purāṇa deals with "the glorification of Brahmā, Viṣṇu, Sūrya and Rudra, the dissolution and preservation of the world and with the four puruṣārthas"[6] in addition to the ten characteristics it should satisfy.

Now we shall examine how *GP* stands in the light of these definitions. Wilson[7] pointed out that the five characteristics are not at all adhered to in many of the existing Purāṇas. Winternitz[8] pointed out that the GP meagrely satisfies the pañcalakṣaṇa definition. Kirfel[9] who compiled the Pañcalakṣaṇa texts on the basis of the texts of the different Purāṇas, showed the comparative position of the Purāṇas relating to the pañcalakṣaṇa. From his compilation the following results are obtained as to how far *GP* satisfies these characteristics.

The *GP* satisfies meagrely the five characteristics of the Pūrāṇa, treating as it does of the primary and secondary creation (chs. 4 and 5), the genealogies of gods and sages (ch. 6), Manvantaras (chs. 87-90), the genealogy of kings (chs. 138-141), Cosmogony (chs. 54-8), and Pralaya (ch. 216).

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1. Agnipurāṇa A Study Intro., p.9.
2. IV. ch.133 Śls. 6-9.
3. XII. ch. 7. Śls. 9-10.

   सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च ।
   वंशो वंशानुचरितं संस्था हेतुरपाश्रयः ॥
   दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः ।
   केचित्पञ्चविधं ब्रह्मन् महदल्पव्यवस्थया ॥
4. Haraprasad Shastri, RASB. Intro. p. cxxvii.
5. Ch. 53 Śls 66-67. See Haraprasad Shastri, JBORS. XIV (1928) p.330.
6. Pusalker, Stud. Epics and Purāṇas, Intro. p. xlvi.
7. Viṣṇupurāṇa, Vol. I Preface.
8. HIL. I. p. 576.
9. Das Purāṇapañcalakṣaṇa, Bonn, 1927.

Sarga and Pratisarga : In the accounts pertaining to Sarga and Pratisarga in the *GP*, 1. ch. 1. śl. 1 to ch. 4. Śl. 3 do not agree in their contents with those quoted in the similar text group comprising the two recensions of Padma, Varāha and Viṣṇu. The succeeding 7 ślokas in *GP* preserve the characteristics in the form of an abstract or fragmentary manner but with many correspondence with the other Purāṇa texts of the group. Then ch. 4 Śls. 13 to 35 and ch. 5 śls. 19 to 32 show that these passages are extant in a residual manner in the enlarged or modified form of the topic. Ch. 5 Śls. 9-18 agree in wording and contents with the sections in other Purāṇas.

Vaṁśa : The third section namely, Vaṁśa comprises ch. 6 Śls. 65. Of these śls 1-13 preserve the matter in the form of an extract and śls. 14-57 contain only a fragment of the matter.

Manvantara: The fourth section is found dealt with in *GP*. in ch. 87-90. Kirfel[1] has not included this section from *GP* in his construction of this section of the Pañcalakṣaṇa text. A comparison of the *GP*. ch. with the texts collected by Kirfel show that it is brief and varies in form and contents.

Vaṁśānucarita: Comprising chs. 138-141 in *GP*, it presents only a simple table of contents. On this section in Brahmāṇḍa, Vāyu, Kirfel[2] observes that there must have existed prior to the version of *Bḍ*—Vāyu, either a manuscript with correct order or one with a confused order of verses which were later put in proper form. If it should be the latter, Kirfel[3] opines that the abstract of *GP*, as well as the later prose paraphrase of the *Vi* go back to the corrected version in the Bḍ.—Vāyu. On this section in *GP*, Pargiter[4] observes that it is a later compilation. Without reproducing any of the old verses except rarely, it has restated the genealogies in fresh verses generally in more condensed form. The *GP* gives merely bald pedigrees with hardly any incidental allusions. According to him[5] the *GP* follows the Vāyu tradition as regards the Aikṣvākus and the common tradition regarding the other dynasties. The *Bhāg.* has used the *Vi* and so also has the Garuḍa apparently according to him[6]. It may be noted here that Kirfel

1. Das Purāṇapañcalakṣaṇa, pp. 254–283.
2. *ibid*, Intro. pp. XL-XLI.
3. *ibid.*
4. AIHT. p. 80.
5. *ibid.*
6. Das Purāṇapañcalakṣaṇa, table opposing Intro. p. XX.

has grouped *GP*. along with Brahma, Brahmāṇḍa, Vāyu and *Vi* regarding this section.

The other topics dealt with in the GP

We shall now consider the other subjects dealt with in *GP*. and the allotment of chs. to the same and the nature and extent of the treatment.

Besides the pañcalakṣaṇa the *GP*. deals with other legitimate subjects flowing from the above viz., the varṇāśramadharma (duties of different castes and of the orders) (chs. 49-52, 205-15), the philosophies (Advaita vedānta, Sāṅkhya, Yoga, and an epitome of the Bhagavadgītā, chs. 227-29). The Uttarakhaṇḍa in 35 chs. gives an account of life after death and matters pertaining to death. Besides dharmaśāstra material which is also closely related to the above, the *GP*. has matters from smṛti texts-Yājñavalkya (chs.93-106), and Parāśara (ch. 107), a section on Morals (Bṛhaspatinītisāra) (chs. 108-115), a section on Vratas (austerities) (chs. 116-137).

As the Purāṇa is mainly devoted to the worship of Viṣṇu, there are chapters devoted to subjects related to this theme, e. g. temples and temple-worship; and under this we have Vāstuvidyā (pertainning to the building sites especially for temples), Prāsādalakṣaṇa (erection of temples), the śālagrāma stones representing Viṣṇu (chs. 45-48), the installation or Deities in the temples and their worship, the details connected with the worship, hymns on Viṣṇu and the thousand names of Viṣṇu (chs. 7-45, 91-92, 217-226). We also have two different enumerations of the incarnations of Viṣṇu, one enumeration devoting separate chapters to the story of Rāma, Kṛṣṇa and the Mahābhārata. (chs. 1, 142-45).

There are other topics dealt with here which are not directly connected with the above; but we know that Purāṇas like Agni have such additional material, chiefly *resumes* of different branches of learning. The *GP*. too has chapters devoted to some branches of learning: Medicine, including Veterinary science (chs. 146-202), Lapidary art (chs. 67-80), Physiognomy (Sāmudrikalakṣaṇa) (chs. 63-65), Grammar in the form of an abstract of Kātyāyana's work and Kātantrapariśiṣṭa (chs. 203-204), Astronomy and Astrology (chs. 59-62), and miscellaneous subjects like the cycle of years of the Hindu calendar (ch. 66). Some of the edns. have a section on Metrics in 6 chs. (chs. 207-212 in Veṅk. edn.).

We thus find that, of these 229 chs. in the Pūrvakhaṇḍa, 14 chs. deal with the pañcalakṣaṇa, 56 chs. with the medicine, 53 chs. with the nature and worship of Gods, 61 chs. with dharmaśāstra matter (including matter from *Yāj.* and Parāśarasmṛtis), 8 chs. with morals, 13 chs. with lapidary science and the remaining 24 chs. with miscellaneous topics like astrology, physiognomy. Thus two khaṇḍas have been divided with uneven number of chs. in each. Often the length of chs is uneven. Some of the chs. are too short[1].

From the above it is clear that the GP. devotes more attention to extraneous subjects than to subjects coming under the legitimate 'lakṣaṇa' of Purāṇa.

The Brahmakāṇḍa which is a later addition, speaks of the supremacy of Viṣṇu and of the greatness of some sacred places with a detailed description of Veṅkaṭācala (Tirupati). It also supports in an outspoken manner the doctrines of Madhva's Dvaita school[2], using their terminology[3] and ideas and criticises the advaitic concepts of Māyā, Avidyā, Mithyā[4] and so on.

It may also be observed that this section is sectarian—viz., the verses criticising those who speak ill of Viṣṇu and are worshippers of other deities.[5]

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1. chs. 17, 20, 24 and 41.
2. ch. 3. Śls, 55 57

   अतश्च परमाणूनां पार्थिवानन्त्यवादिनाम् ।
   भेदः परस्परं ज्ञेयस्तथेशस्य महात्मनः ॥
   जडेशयोर्जडानां च जीवानां च परस्परम् ।
   तथैव जडजीवानां नित्यं भेदो जडेशयोः ॥
   पञ्च भेदा इमे नित्यं सर्वावस्थासु सर्वशः ।
   एतादृश्यां तु मायायां वीर्यमाधत्त वीर्यवान् ॥
3. ch. 3 Śl. 16a.

   अचिन्त्यवीर्यैर्द्विरूपः ।
4. ch. 3. Śls, 26b. 30b, 31a; ch. 10 Śls. 53.

माया नाम प्रकृतिस्त्वेवमाहुः सुसूक्ष्मरूपा न तु चेन्द्रजालिका ।
अविद्याया वशतो विष्णुरेव नानारूपैर्दृश्यते विष्णुरेव ॥
शास्त्रज्ञानान्नाशमेति ह्यविद्या न संशयो हरिणा चैक्यमेति ।
अनाद्यन्तकालीनाः सर्वदैकप्रकारकाः । जगत्प्रवाहः सत्योऽयं नैव मिथ्या कथंचन ॥

5. ch. 12. Śl. 59 निन्दा कुर्वन्ति ये विष्णोर्जिह्वाच्छेदं करोम्यहम् ।
   तदर्थमेव वायोश्च अवतारः सदा भुवि ॥

The extent of the Purāṇa

The printed text[1] in all the editions mentions the extent of the *GP* as 8800 verses, which almost agrees with the number found in the printed text. This agrees also with the count mentioned in Agni[2] which gives the extent of *GP*. as 8000 verses.

According to two readings in the Matsyapurāṇa[3] it had 18000 or 19000 verses. Aparārka[4] is also said to give the number of 18000 verses. Nārada[5], Br. Vai.[6] and Vāyu[7] give its extent as 19000 verses.

But the contents of the present *GP*. in the printed texts as well as in the manuscripts do not conform to the description of the Garuḍa given in the Matsya and other Purāṇas. It is clear that the present GP. of 8000 verses is different from the original *GP*.

There are some other indications to show that the original *GP* text is different from the text now current. For example there are verses quoted from the *GP* in Dharma digests like those of Devaṇa Bhaṭṭa and Hemādri.[8]

In the text of the *GP*[9] itself, Vyavahāra is listed as one of the topics dealt with. But this is not found in the current text, although there are other sections from sections on dharma taken from *Yāj.* etc.

There is an interesting reference in Ballālasena's Dānasāgara, which mentions some spurious Purāṇas whose contents he enumerates and among the names mentioned here are Āgneya,

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Śs. 79 b वायोगंदाप्रहारेण लिगभंगो भविष्यति ।

ch. 6. Śl. 21 अवैष्णवान्दूषयिष्ये सदाहं सद्वैष्णवापालयिष्ये मुरारे ।
विष्णुद्रुहां छेदयिष्ये च जिह्वां तच्छ्रुण्वतां पूरयिष्ये त्रपूल्का: ।।

1. *GP*. I. ch. 1. Śl. 35 अष्टौ श्लोकसहस्राणित था चाष्टौ शतानि च ।
2. ch. 272. Śl. 21 गारुडं चाष्टसाहस्रं विष्णूक्तं तार्क्षकल्पके ।
3. ch. 53. Śl. 53 तदष्टादशकं चैकं (चैकं च) सहस्राणीह पठ्यते । (Ānanda.)
   तदष्टादशकं चैव सहस्राणीह पठ्यते । (Veṇk. edn.)
4. C. on Yāj. See P. K, Gode, Poona Ori. XIII. 3-4 p. 11 fn. 3
5. I. ch. 108. śl. 2. एकोनविंशतिसाहस्रं तार्क्ष्यकल्पकथान्वितम् ।
6. IV. ch. 131. Śl. 20 ऊनविंशतिसाहस्रं गारुडं परिकीर्तितम् ।
7. II. ch. 42. Śl. 8 (calls *GP*. as Vainateya).
   एकोनविंशसाहस्रं वैनतेयमुदाहृतम् ।
8. See R. C. Hazra, Stud. PRHRC. p. 143 fn. 151.
9. I. ch. 3. Śl. 3 व्यवहारो व्रतं वंशा वैद्यकं सनिदानकम् ।

Tārkṣya and the topics enumerated from these agree with those of the Agni and *GP*.[1]

On the other hand, the enumeration of topics of *GP* given in Nāradīya[2] agrees with those of the present texts. Therefore, it appears that the text of *GP*. has not come down in its original form but it has probably been revised and added to.

A view[3] has been expressed that the original *GP* was of the nature of a treatise on after life (Pretakalpa). But it is not possible to prove this yet.

Reference in other Purāṇas

As one of the 18 Mahāpurāṇas, it is enumerated in some of the other Mahāpurāṇas[4] and some Upapurāṇas[5]. It is sometimes referred to as Tārkṣya, Vainateya and Sauparṇa. In the lists in the Purāṇas it is placed as the 17 th. It is also quoted as Tārkṣya in the first list[6] of Alberuni.

Some of the sections of *GP*. have attracted the notice of scholars who have done researches to show the source of these sections. In mentioning some of these first comes the chs. on Pretakalpa (Uttarakhaṇḍa).

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1. See, R. C. Hazra, Stud. PRHRC. p. 137
2. I. ch. 108. Śls. 1-34
3. B. H. Kapadia, Purāṇa, VI. i. pp. 102-103.
4. Matsya ch. 53; *Vi*. III. ch. 6 Śls. 20-24; Vāyu ch. 104, Śls. 2-11; Mārk. ch. 137. Śl. 21.; Bhāg. XII. ch. 7 Śls. 23-24; Br. Vai. 4.131. 20; Agni ch. 27?. Śl. 1-23 (gives also the extent); Padma IV. ch. 100. Śl. 52 and VI. ch. 219. Sl. 27; Nāradiya ch, 1. Śl. 108; Liṅga I. ch. 39 Śls. 61-63; *GP*. I. ch. 215 Śls. 13-20 (names only); Kūrma I. ch. 1. Śls. 13-15; Skanda-Kumārikākhaṇḍa 35. 69-72; Prabhāsa, ch. 2. Revā ch. 1; Varāha, ch. 112 Śls. 74-77.
5. Saura 9. 35; Devībhāg. I. ch. 3. Śls. 2-12; Śivapurāṇa-Vāyavīyasaṁhitā. ch. 1. Śl. 44; Umāsaṁhitā ch. 44. Śl. 135. *GP*. (Garuḍa) and Nāradīya have not been named in the list of Mahāpurāṇas given in the Ekāmrapurāṇa (I. 18-20a) which is itself a minor and later Upapurāṇa; they have been replaced by the Śaiva and Nārasiṁha which are really Upapurāṇas. See R. C. Hazra, Stud. in Upapnrāṇas I, p. 13.
6. See, Alberuni's India i. p. 130.

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The Uttarakhaṇḍa or Pretakalpa

Uttarakhaṇḍa in *GP* (chs. 1-35)[1] is "a voluminous though entirely unsystematic work, which treats of everything connected with death, the dead and the beyond. In motley confusion and with many repetitions, we find doctrines on the fate of the soul after death, Karman, rebirth, and release from rebirth, on desire as the cause of Saṁsāra, on omens of death, the path to Yama, the fate of the Pretas (ie , the departed who still hover about the earth as spirits, and have not as yet found the way to the world beyond), the torments of the hells, and the Pretas as causing evil omens and dreams. Interspersed we find rules of all kinds about rites to be performed at the approach of death, the treatment of the dying and of the corpse, funeral rites and ancestor worship, the especial funeral sacrifices for a Satī, i. e., a woman who enters the funeral pyre with her husband. Here and there we also find legends recalling the Buddhist Petavatthu, relling of encounters with Pretas who relate the cause of their wretched existence".[2]

Hazra has shown that this section is a later addition. His arguments may be summed up as follows: As this section has a fresh beginning, it is a separate work by itself. Further the subjects dealt with here are not mentioned in the enumeration of contents of *GP* in I. ch. 3. No quotation is available in the Smṛtinibandhas from this section.

An epitome of this section (Sāroddhara) was made by Naunidhirama, providing his own commentary. Contrary to its name, this has elaborated the Uttarakhaṇḍa of *GP* supplementing from other Purāṇas and treating the subject more systematically. The Sāroddhāra is later than *GP*. It is of this Sāroddhāra, E. Abegg[3] has made a detailed study.

The Viṣṇudharmottara

The Viṣṇudharmottara is a well-known purāṇic text. But in some manuscripts a little confusion is created by the appearance

1. Chowk. edn. The Veṅk. and Vaṅga edns. have additional chs. in the uttarakhaṇḍa. For a collected account of these chs. see ch. on the detailed account of its contents.
2. See wint HIL. I. p. 577.
3. Der Pretakalpa des *GP*, Berlin and Leipzig, 1921.

of the title Viṣṇudharmottara as part of the *GP*. eg. a manuscript in RASB. (No. 4018) a Kāruṇyastotra is attributed to Viṣṇudharmottara claiming to be from Garuḍapurāṇa.

On the evidence of manuscripts, M.K. Suryanarayana Rao[1] points out that one Viṣṇudharmottara deals with Vaiṣṇavadharma, Pativratāvidhi, Varṇāśramadharma, Tulasīpatramāhātmya, Viṣṇudevālaya dīpasthāpanamāhātmya, etc. These manuscripts begin with the verse[2] of Marīci.

It has also been shown by him that the same is different from the original V. dh. p. and is also not found in the printed editions of *GP*. Moreover we do not get in *GP*. the name of Marīci as an interlocutor.

The reference in Aufrechth's Catalogus Catalogorum[3] and claims in other manuscripts[4] that V. dh. is held to be a part of *GP*. are arroneous.

The Brahmakhaṇḍa, the 3rd khaṇḍa in the GP.

Available only in one[5] edition of *GP*., it has 29 chapters[6] in the form of an interlocution between Kṛṣṇa and Garuḍa, on the supremacy of Viṣṇu, the nature and forms of other Gods, description of the shrine of Veṅkaṭeśvara at Tirupati and other tīrthas there (chs. 23-27). While speaking of the supremacy of Viṣṇu and on the nature of other Gods, it criticises some of the advaitic doctrines (like Upādhi, Māyā, Avidyā) and upholds some terms-Cintya Acintya, Vīryasvarūpa and the doctrine of Madhva's dvaita school. In this section Vāyu is repeatedly held in high esteem.

Thus the form and contents of this section proves its later origin. Besides this internal evidence, the absence of the reference to this section in other Purāṇas, especially, Nāradīya[7] adds strength to our view.

1. Purāṇa VI. I. pp. 170-172-3.
2. सम्यग्ज्ञानात्मसन्तुष्टं भगवत्प्रियवाहनम् ।
   विनतातनयं शान्तं मरीचिः पर्यपृच्छत ॥
3. Vol. I., p. 150a.
4. Granthapura Des. Cat. No. 470, Burnell's Cat. of Tanjore mss. Nos. 1887-9 (p. 188a).
5. Venk. Press, (Bombay, 19(.6) edn.
6. 3 manuscripts in the Kerala University mss. library (Nos. 2261 A. 2284. 4198). have chs. (18,19-40).
7. Ch. 1. Śl. 108.

It is most interesting to note here in ch. 1 Śl. 69[1] that the Bhārata is considered to be ṣaṭsāhasrī (6000 ślokas) and demons appear from time to time in brahmin families and remove portions in the Bhārata.

The Question of the Authenticity of the Purāṇa

Since the beginning of the Purāṇic studies the authenticity of the *GP.* has been doubted. It has been shown by Hazra[2] that the present *GP.* is apocryphal, on the basis of the absence of verses in the *GP*, quoted by early nibandha writers as from *GP*. From him[3] we also know that the subject matter of Tārkṣyapurāṇa classified by Ballālasena[4] as spurious agrees with the *GP*.

It has also been shown already that the contents of the *GP.* do not agree with the description of Garuḍa found in Matsya, Skanda and Agni.

Hence it goes without doubt that the present *GP.* is not the authentic one and the different sections have been added in the main text to make good the losses in the text.

Spurious portions in the Purāṇa

According to Hazra chs. 142-145 and 196 appear to be spurious[5]. Of these chs. the former chs. enumerate the incarnations of Viṣṇu and in this connection the accounts of Rāmāyaṇa, Harivaṁśa and Mahābhārata are given. These topics are not mentioned in the synopsis of contents given in *GP*. I. ch. 3. The sequence of the incarnations also entirely disagrees with that given in ch. 1 dealing with 21 incarnations. The incarnation in ch. 1 was certainly not added later. The 4 additional names of incarnations viz., Rāma, Hayagrīva, Kumāra and Nāga in ch. 196 is not found in the description in ch. 1.

The vyavahāra sn. from Yāj. smṛti mentioned in the synopsis of contents in I. ch. 3 is not to be found in the smṛti sn. althoug h quite larger portions of Yāj. smṛti has been incorporated in *GP.* I. chs. 93-106.

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1. दैत्याः सर्वे विप्रकुलेषु भूत्वा कृते युगे भारते षट्सहस्रचाम् ।
   निष्कास्य कांश्चिन्नवनिर्मितानां निवेशनं तत्र कुर्वन्ति नित्यम् ॥
2. Studies PRHRC. pp. 142-43.
3. *ibid.* p. 143.
4. Dānasāgara folio 3b-4a. IO. 1704.
5. See Hazra, PRHRC. p. 144.

Language and Style of the GP

A consideration of the literary style of *GP* shows that this is quite different from and also inferior to that of *Vi.* and other Purāṇas. It compares with the Agni in the way in which the subject matter of different branches of learning are presented in a summary manner without much organisation or style of presentation. In the field of religious topics a large number of mantra formulae is introduced in the body of the text.

The metres used in *GP* have been analysed by Finot,[1] Sternbach[2], Ramshankar Bhattacharya.[3] In addition to the anuṣṭubh which is the prevailing metre, some of the other shorter and longer metres are used and though a few similes (upamā) and arthāntaranyāsas occur, the style of the Purāṇa cannot be said to possess any literary quality worth mentioning.

It may also be noted that the text is very cryptic in some places.[4]

It may also be added that the material suffering from repetitions occur particularly in the Pretakalpa section.[5]

In the following concordance, having Chowk. edn. as the basis, the corresponding verses of the three edns. are given. Besides these the ślokas found as repetitions in the earlier chs. of the Vaṅga and Veṅk. edns. have been indicated by brackets at the end of each chapter in the concordance.

A. Uttarakhaṇḍa Ślokas found in all the three ends.

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
1	2a-b	1	1a-b	1	1a-b
	3a-6b		24a-27b		23-27b

1. les lapidaires indiens, p. LVII.
2. Cāṇakya-nīti-text-tradition, Vol. I. pt. ii, pp. cxxviii-cxxix of the 390 ślokas in *GP*. nītisāra, we find in this text 335 ślokas.
3. Intro. to Chowk. edition of *GP*. p. 8.
4. *GP*. I. ch. 43 Śls. 2-3.
5. *GP*. II. ch. 2 Śl. 2 and ch. 21 Śls. 40b-41a; ch. 5 Śl. 8a and Śl. 14b 5 see also Winternitz., HIL. I. p. 577.

Ch.	Chowk. Śls.	Ch.	Vaṅga. Śls.	Ch.	Veṅk. Śls.
	7a-8b		28a-29b	11	1a-2b
	9a	1	70a (12. 1a-7a)	1	69b (11.3a.)
	9b	12	7b	11	3b
	10b	12	8	11	3c
	12a-16b	12	9a-13b	11	4a-9a
	17b		14a		9b
	18		14b		10a
	19a		15a		10b
	20a-b		16a-b		11b-c
	(12a-13a	2	65a-66a	2	66a-67a)
2	1a-7b	13	1a-7a	12	1a-8a
	9a-11b		7b-9a		9b-11b
	13a-15b		10a-12b		12a-14b
	19a-20b		13a-14b		19a-20b
	21a-b		16a-b		22a-b
	22a-b		17a-b		23b-24a
	23a		16c		23a
	23b		18a		24b
	24a-b		18b-19a		25a-b
	25b		19b		26b
	26b-28a		20a-21b		27b-29a
	29a-32c		22-26		30a-33b
3	(2a-b	3	105a-b	3	104b-105a)
3	1a-7b	14	1a-8b	13	1a-8b
	8a-10b		17a-18b		17a-18b
	12a-18b		19a-25b		19a-25b
4	1a-4c	15	1a-5a	14	1a-5a
	6a		5b		6b
	12b-16c		7a-11a		13b-18a
	17a-20b		12a-15b		19a-23a
	22a-24b		17a-19b		24b-27a
4	26a	15	20a	14	27b
	27a-28a		21b-23a		29b-30b
	28b		23b		31b
	30a-31b		24b-25c		33b-35a

Chowk. Ch.	Śls.	Vaṅga. Ch.	Śls.	Veṅk. Ch.	Śls.
	32a-37b		27a-32b		36b-42a
	39a		33a		43b
	41a-44b		34b-38a		45b-49a
	46b-47a		38b-39		51a-b
	47b-51b		41a-44b		53b-57b
	52a-53b		45a-46b		58b-59b
		(38	58a-59a	40	61a-62b)
5	1a-8a	16	1a-7b	15	1a-8a
	15a-15b		8a-b		14b-15a
	16a-29a		9b-21b		16a-29a
	29b-31b		22b-24b		30a-32a
	32b-38b		26a-31b		33b-39b
	42a-45a		32a-34		43a-46a
	50b-52b		35a-37a		51b-53b
	56a-61a		37b-42a		57a-62a
	62b-76a		42b-55b		63b-76b
	76b-79b		57a-60a		78a-81a
	80a-84c		61a-66		82a-88
	86a-b		67a-b		90a-b
	88a-b		68a-b		91a-b
	89a-b		70a-b		94a-b
	90a-b		71a-b		95a-b
	(8a= 14b)				
	(68b	34	48a	34	48 a)
	80a-b; 81b	6	95a-b; 82a	5	95a-b; 82b
(5	48a-49a	5	65a-66a	5	66b-67b
	50a-51a		66b-68a		68a-69b
	56b-57b		78a-78c		80a-81a)
	87a-b; 88a-b	6	100a-b; 103a-b	5	100a-b
					103a-b
	86a-b		108a-b		108a-b
6	1a-14b	17	1a-14b	16	1a-14b
	15a-21a		16a-22a		16a-22a
	22a-25b		23b-27a		23b-27a
	26a-29b		28a-33a		28a-33a
	30a-32b		34a-36b		34a-36b
	34a-35b		37a-38a		37a-38a

Chowk.		Vaṅgra.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
	36a-b		39a-b		39a-b
	37b		40a		40a
	38a-b		41a-b		41a-b
	39a-50b		42b-53b		42b-53b
	3b; 11a;	6	97b; 101a	5	97b; 101a
	39a-b		140a-b		140b-141a
8	7b-14a	18	1a-7b	18	7b-14b
	15a-25a		8a-18a		15a-25a
	25c-42b		18b-35b		25b-42b
(	42a-b	11	84a-b	10	84a-b
9	1a-11b	19	1a-11a	19	1a-11a
	13b-22b		11b-21b		12b-21b
10	1a-3a	20	1a-3a	20	1a-3a
	3c-4a		3b-4a		3b-4a
	5a-9a		5a-9a		5a-9a
	9b-10b		10b-11b		10b-11b
	11a-14b		13a-16b		13a-16b
	16a-24b		17a-25b		17a-25b
	26a-32b		26a-32b		26a-32b
	33a-b		34a-b		34a-b
	34a-b		38a-b		38a-b
	35a		35a		35a
	37a-b		37a-b		37a-b
	38a-40b		41a-43b		41a-43b
	42a-45b		44a-47b		44a-47b
11	2a-4a	21	2a-3a	21	2a-4a
	4b-11b;	23	1a-8b;	23	1a-8b;
	12a-16a		10b-14a		10b-14a
	16b-17a	21	10a-10b	21	11a-11b
	17b-34a		11c-27a		13a-28a
	35a-36a		28a-29a		29a-30a
	37a-39b		29b-32b		30b-33b
12	1a-8a	22	1a-8a	22	1a-8a
	12b-13b		8b-9b		12b-13b
	14a-24b		14a-23a		18a-27b
	26a-36b		23b-33b		28c-38b

Ch.	Chowk. Śls.	Ch.	Vaṅga. Śls.	Ch.	Veṅk. Śls.
	37a-48b		34a-45b		39b-51b
	51a-61b		46a-56b		54a-64b
	62a-65b		58a-61b		66a-69b
	66a-b		63a-b		71a-b
	70a-73b		64a-67b		75a-78b
13	1c-2a	24	1a-1b	24	2a-b
	2b		3a		4a
	3a-8a		7a-12a		8a-13a
	9b-12a		13a-15a		14b-16b
	13a-16b		16a-19b		16b-21a
	17a-17b		22a-22b		23b-24a
	18a-22b		24a-26a		25b-28b
14	1a-3a	24	3b-5b	24	4b-6b (28b-30b)
	3b-19b		27a-43b		30c-46b
15	1a-8b	25	1a-8b	25	1a-8b
	9a-11a		11a-12a		11b-13a
	11b-17a		13a-19a		14a-19b
	17b-19b		20a-21b		20b-22b
	20b-21a		24a-24b		25a-25b
	22a-26b		25a-29a		26a-30b
	27a		30a		31a
	31b		35a		36a
	32b-36b		35b-39a		36c-40b
	38a		40a		41c
	38b-41b		41a-44b		42b-45b
16	1a-16a	26	1a-16b	26	1a-16b
	17b-20a		17a-19b		17a-19b
	20b-28a		23a-31b		23a-31b
	28b-34b		32b-37b		32b-37b
	38a-59b		38a-59b		38a-59b
	61a-66a		61a-66a		61a-66a
	66b		67a		67a
	67b		67b		67b
	13a-b	6	54a-b	5	54b-55a
17	1a-7a	27	1a-7a	27	1a-7a
	7b-16a		8a-16b		8a-16b
	17				

Ch.	Chowk. Śls.	Ch.	Vaṅga. Śls.	Ch.	Veṅk. Śls.
	17b-20b		17a-20b		18a-21b
	21a-26b		22a-27a		23a-28a
	27a-37b		28a-39b		29a-39b
	37c-38c		39c-40c		40c-41c
	39b-42a		43a-45b		44a-47a
	43a-48b		46a-51b		48a-53b
	49a-50a		59a-60a		61a-62a
	50b-51b		61a-62a		63a-64a
	(20a-b;	10	39a-b;	9	38b-39a;
	21a-32b		41a-51b		40a-51b)
18	3a-b	27	55a-b	27	57a-b
	4a	28	1a	28	2b-c
				28	3a
	4b-10		5a-10b; 33b		7a-12b;34b
		(1	30a-34a; 70b	1	28a-32a; 70)
19	1a-11b	29	1a-11b	29	1a-11b
	12b-14a		12a-13b		12b-13b
	14b-15b		14b-15b		14b-15b
	16a-17a		17a-18a		17a-18a
	17b		18c		18c
	19a-20b		19a-20b		20a-21b
	22a-32b		21a-31b		23a-33b
	(6b; 8a-b; 12b;			32	99a; 96a-b;
	13a; 22a-23b				97a-b; 99b-101a)
		(2	1a-6b; 8a-14b	2	1a-6b; 8a-14b;
			15b-16b;		15b-16b;
			18a-19a;		18a-19a;
			19c-20a;		20a-20b;
			21a-22b;		21b-23a;
			23a-33b		23b-34a)
19	8a		72b		
	12b-13a		73b-74a		
	6b		75b		
	22a-23b		76a-77b		
	(30b; 32a-b)	(5	14b; 15a-b	4	15a-b; 16a)
20.	1a	30	1a	30	1a
	1b-11b		2b-10b		2b-10b

	Chowk.		Vaṅga.		Veṅk.
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
	13a-b		12a-b		13a-b
	14a		14b		15b
	15a-16a		15a-16a		17a-18a
	16b-17a		17b-18a		19b-20a
	17b		19a		21a
	18a-25b		20b-28b		22b-30b
	26a-29a		30a-33a		32a-35a
	33a-48b		33b-51b		35c-53b
21	1a	31	1a	31	1a
	2a-8a		2a-9a		2a-9a
	9a-20b		11a-22b		11a-22b
	21b-23a		23c-25a		23c-25a
	23b-32a		26a-34a		26a-34a
	32b		35b		35b
	33b-37a		36a-39b		36a-39b
	38b-41a		40a-42b		40a-42b
(	23a	3	91a	3	91a
	25a		91b		91b
	26b-29b		92a-94b		92a-95a
	31a-32a		95a-96a		95b-96b
	32b-37b		97-102b		97b-102b
	38b		103a		103a
	39b-41b		103b-106a		103b-105b)
22	1a-10b	32	1a-10b	32	1a-10b
	11a-16a		12a-16b		12a-17a
	17a		17a		18a
	17b-26b		18a-27b		19a-28a
	27a-28a		28a-29a		28c-29b
	28b-29a		32a-32b		32b-33a
	29b-30a		33b-34a		34a-34b
	30b-40b		35a-44b		35b-45b
	41b-51a		45a-54b		46b-56a
	51b		55a		57a
	52a-66b		55b-70a		105b-120a (& 125a)
	68a-70a		71b-73a		122b-124b
	70b-71a		73b-74a		125b-126b

Chowk. Ch.	Śls.	Vaṅga. Ch.	Śls.	Veṅk. Ch.	Śls.
	73b-74b		74b-75b		129a-130a
	74c	33	1a	33	1a
22	1a-4b	4	2a-5b		
	6a-7b		6a-7b		
	10a-b		8a-b		
	11b-12a		9a-b		
	18b-19a		10a-b		
	21a-26b		11a-16b		
	27a		17b		
	28b		19a		
	29b		19b		
	30a-33b		20a-23b		
	34a-b		25a-b		
	35a-b		24a-b		
	36a-b		26a-b		
	40a-b		27a-b		
	42b-43a		28a-b		
	47a		29a		
	48a-49b		29b-31a		
	70a		32a		
	66b		32b		
	70b-c		33a-b		
	71a-72a		34a-35a		
23	1a-32c		1b-33a		1b-33a
	33b-40a		33b-40		33c-40a
24	1a-4b	34	1a-4b	34	1a-4b
	7a-14b		6a-13b		6a-13b
	16b		14b		14b
	17a-22a		15a-20b		15a-20b
	24a-31b		21a-28a		21a-28a
	32a-33b		33b-34c		33b-34c
	34a-36a		37a-39a		37a-39a
	36b-37a		40a-b		40a-b
	37b-38b		42b-43b		42b-43b
	39a-b		45a-b		45a-b
	40a-b		52a-b		52a-b
	41a-42b		53a-54b		53a-54b

Ch.	Chowk. Śls.	Ch.	Vaṅga. Śls.	Ch.	Veṅk. Śls.
	43a-46b		56a-59b		56a-59b
	47a-51b		69a-73b		69a-73b
	53a-b		73c-74a		73c-74a
	54a-57b		74a-78b		74a-78b
	58a-60b		80b-83a		80-83a
	61b-63a		83b-84c		83b-84c
	63b-76b		86a-98b		86a-98b
	77a-80b		100a-103b		100a-103b
	81a-83c		104b-107b		104b-107b
	(26b;27a;28a; 13b	6	1b;2b;2a;14b	5	1b;2b;2a; 14b)
25	1a-10b	35	1a-10b	35	1a-10b
	13b-33a		11b-31b		13b-33b
	34a-47b		32a-44b		34b-46b
	(17a-18b; 19b-21b; 22b-26a;27a-b.	5	175b-184b	4	176a-185a)
26	1a-9a	36	1a-9a	36	1a-9a
	10a-25a		10a-25a		10a-25a
	25b		26b		26b
	26a-b		25b-26a		25b-26a
	27a-37b		27a-37b		27a-37b
27	1a-3b	37	1a-3a	37	1a-3a
	6a-16b		4a-16b		4a-16b
28	1a-c		17a-18a	38	1a-2a
	2a-14b		20a-32b		4-16b
	15a-16b		33b-34b		17b-19a
	17a-b		36a-b		20a-b
	18a-b		35a-b		19b-c
	19a-24b		37a-42b		21a-26b
	26a-38b		43a-56b		27a-40b
	(3a-b; 10a-b	45	158a-b; 155a-b	49	114a-b; 111a-b)
29	1a-10b	37	57a-66b	39	1a-10b
	12a-13b		67a-68b		12a-13b
	14a-15b		70a-71b		15a-16b
	17a-b		72a-b		18a-b
	18c		73b		20b

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
30	1a-10a	38	1a-10b	40	1a-10b
	11b-16b		11a-16a		12a-17a
	18a-25a		16b-23a		18b-25a
	25b-32b		24a-30b		26a-32b
	34a-47b		31b-44b		34a-47b
	48a-51a		45b-48a		48b-51a
	51b-52a		49b-50a		52a-53a
	52b-53a		48b-49a		51b-52a
	53b-60a		50b-57		53b-60b
	61a-63c		59b-62b		62c-65b
(	3a-5b; 9a; 9b-10b; 14b-18b; 20a-60a; 61b-62a; 63a-c	5	101a-103b; 106a; 108a-109b; 113b-117b; 118a-148a; 150b-151a; 166a-167	4	103b-106a; 108b; 110b-112a; 116a-120a; 120b-151a; 153a-b; 167a-168a)
31	1a-6b	40	1a-6b	42	1a-6b
	7a-21b		8a-22b		8a-22b
32	1a-5b	41	1a-5b	43	1a-5b
	6a-b	43	1a-b	45	1a-b
	7a		3b		3b
	7b-8b		4a-5a		4a-5a
	10a-b		5b-6a		6b-7a
	11a-15b		7a-11b		8a-12b
33	1a-5b		24a-28b		25a-29b
	6b-10b		29-34		30-34c
34	1a-10b	44	1a-10b	46	1a-10b
	11a-12a		12a-13a		12a-13a
	14a-16a		16b-18b		16b-18b
	17b-22a		19a-23b		19a-23b
	24b-29b		25a-30b		25a-30b
	30a-35c		31b-37b		31b-37b
	(11b-12a	2	62b-63a	2	63a-b)
35	2a		38a	47	2a
	3b-14a		38b-49a		2b-13a
	14b		50b		14b
	15a		51a		15a

Ch.	Chowk. Śls.	Ch.	Vaṅga. Śls.	Ch.	Veṅk. Śls.
	25b-16a		49b-50a		13b-14a
	16b-30b		51b-66b		15b-30b
	31a-b		68a-b		32a-b
	32a-b		67a-b		31a-b
	33a-43b		69a-80b		33a-44b
	44a-b		81a-b		45b-c
	45a-47b		83a-85b		47a-49b
	49a-50b	45	172a-173b		50a-51b

B. Found in only two edns.

Ch.	Chowk. Śls.	Ch.	Vaṅga. Śls.	Ch.	Veṅk. Śls.
		1	2a-23b	1	2a-22b
			34b-69b		32b-69a
		2	8a-b	12	8b-9a
2	16a-17c			12	15a-17
	18a-b				18a-b
		13	15a-b	12	21a-b
	25a				26a
	26a				27a
	28b				29b
			9a-16b		9a-16b
4	5a-b			14	5b-6a
	6b-12a				7a-13a
			11b		18b
	21a				23b
			21a-b		28b-29a
			6a		31a
			24a		32a
	29a-b				32b-33a
			26a-b		35b-36a
	38a-b				42b-43a
	40b				45a
	45a-46a				49b-50b
			40a-c		52a-53a
			44c		58a
5	8b-14a			15	8b-14a
		16	9a		16b

	Chowk.		Vaṅga.		Veṅk.
Ch.	Sls.	Ch.	Sls.	Ch.	Sls.
			22a		29b
			26		32b
	32a				33a
	39a-41b				40a-42b
	45b-50a				46b-51a
	53a-55b				54a-56b
	61b-62a				62b-63a
			56a-56b		77a-77b
			60b		81b
	85a-b				89a-b
	87a-b				92a-b
			69a-b		93a-b
6		17	15a-b	16	15a-b
			22b-23a		22b-23a
			27b		27b
			33b		33b
			38b		38b
			39c		39c
			40b		40b
			42a		42a
7	1a-25c			17	1a-26b
8	1a-7a			18	1a-7a
9	12b-13a			19	11b-12a
		28	1b-4b	28	3b-6b
			14a-32b		11b-34b
		2	7a-b	2	7a-b
			15a (29.14a)		15a
			17a-b(29.16a-b)		17a-b
			19b(29.18b)		19b
			21a		21a
			34a-62a		34b-62b
			63b-64b		64a-65b
			66b-92		67b-92
		3	1a-90b	3	1a-90b
			96b		97a
			106b		106
		5	1a-64b	4	1a-66a
			68b-77b		70a-79b

	Chowk.		Vaṅga.		Veṅk.
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
			79a-101a		81b-103a
			104a-105b		106b-108a
			106b-107b		109a-110a
			110a-113a		112b-115b
			148b-150a		151b-152b
			151b-165b		154a-166b
			168a-175a		168b-175b
			185a-b		185b-c
		6	1a	5	1a
			3a-14a		3a-14a
			15a-53b		15a-54a
			55a-81b		55b-82a
			82b-97b		83a-97a
			98a-99b		98a-99b
			101b; 104a-107b		101b; 104a-107b
			109a-110b		109a-110b
			111a-139b		111a-140a
			141a-152b		140b-154b
		7	1a-143b	6	1a-144b (Vṛṣotsargamāhātmya-story of Vīravāhana)
		8	1a-101b	7	1a-102b (Pañcapretopākhyāna)
		9	1a-33b	8	1a-33b (Śrāddhakartrātma śrāddha)
		10	1a-38b	9	1a-38a
			40		39b
			52a-74b		52a-74b
		11	1a-83b	10	1a-83b
			5a-96b		85a-96b (Śrāddhasyatṛptitatvanirūpaṇa)
		20	4b;9b;10a;12;20 33;36-37;39-40		4b;9b;10a;12;33; 36-37;39-40.

Chowk. Ch.	Chowk. Śls.	Vaṅga. Ch.	Vaṅga. Śls.	Veṅk. Ch.	Veṅk. Śls.
11	1a-b;40a-b			21	1a-b; 34a-b
		21	3b-9b;11a-b; 27b	21	4b-10b;12a-b; 28b
12	8b-12a			22	8b-12a
		22	10a-13b	22	14a-17b
12	25a-b			22	28a-b
	36c				39a
	49a-50b				52a-53b
			57a-b		65a-b
			62a-b		70a b
	67a-69c				72a-74c
		23	9a-10a	23	9a-10a
			14b-15b		14b-15b
13	1a-b			24	1a-b
		24	2a-b	24	3a-b
			6a-b		7a-b
			12b		12b
13	9a			24	14a
		24	15b		17a
			20a-21b		21b 23a
			23a-23b		24b-25a
		25	9a-10c	25	9a-11a
			13a		13b
			19b		20a
			22a-23b		23a-24b
			29b		30c
			33b-c		34a-b
15	32a				36b
	37a				41a
			39b		41b
			40b		42a
		26	17a	26	17a
			20a-22b		20a-22b
			32a		32a
			60a-b		60a-b
			66b		66b
		27	7b	27	7b

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch	Śls.
17	16b-17a				17a-b
			21		22
			27b		28b
17	39a				42a
		27	41a 42	27	42b-43b
			45c		47b
			52a-54b;		54a-56b;
			56a-58b		58a-60b
			60b		62b
			62b-64b		64b-66b
18	1a-b, 2			28	1a-b, 2a
		28	1b-4b	28	3b-6b
			14a-32b		11b-34b
19	12a			29	12a
		29	14a	29	14a
			16a-b		16a-b
			18b		18b
	18a-b				19a-b
	21a-b				22a-b
		30	1b-2a	30	1b-2a
20	12a-b			30	11a-b
		30	11a-b	30	12a-b
		30	13a-14a	30	14a-15a
20	14a-b			30	16a-b
			16b-17a		18b-19a
			18b		20b
			19b-20a		21b-22a
			29a-b		31a-b
20	29b				35b
		31	1b	31	1b
			9b-10c		9b-10c
			23a-b		23a-b
			25b		25b
			34b-35a		34b-35a
21	41b			31	43-
		32	11a-b	32	11a-b
22	16b			32	17b
			17b		18b

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch	Śls.
			29b-31b		30a-32a
			33a		33 b
			34b		35a
	41a				46a
	67a-b				120b-121a
			70b-71a		121b-122a
	71b-73a				127a-128b
			76		130 b
23	33a			33	33b
	40b c				40b-c
		34	5a-b	34	5a-b
			14a		14a
			28b-32a		28b 33a
			35a-36b		35a-36b
			39b		39b
			41a-42a		41a-42a
			44a b		44a-b
			46a-51b		46a-51b
			52c		52c
			55a-b		55a-b
			60a-68b		60a-68b
			74b		74b
			79a-b		79a-b
			85a-b		85a-b
			99a-b		99a-b
			104a		104a
			108a-146b		108a-146b
		35	11a-	35	11a
25	11b-13a				11b-13a
	33b		33a		
		36	9b	36	9b
		37	3b	37	3b
		37	18b-19b	38	2b-3b
			33a		17a
28	11a-b			39	11a-b
		37	69a-b		14a-b
	16a-b				17a-b

	Chowk.		Vaṅga.		Veṅk.
Ch.	Śls.	Chi	Śls.	Ch.	Śls.
	18a				19b
	18b				20a
			73a		19a
	19a-b				20a-b
30	10b-11a				11a-b
	17a-b				17b-18a
		38	23b	40	25b
	33a				33a
			31a		33b
			45a		48a
			58a-59a		61a-62a
	60b				62b
		39	1a-13b	41	1a-13b
		40	7a b	42	7a-b
		42	1a-29c	44	1a-29c
		43	2	45	2
			3a		3a
32	9a-b			45	5b-6a
			6b-c		7b-c
			12a-23b		13a-24b
			11a-b	46	11b-16a
			13b-16a		13b-16a
			24a-b		24a-b
			31a		31a
35	1a-b			47	1a-b
		47	82a-b		46a-b
	48a-b				52a-b
	49a-b				50a-b
	50a-b				51a-b
		45	1a-44b	48	1a-44b
			45a-154b	49	1a-110b
			156a-157b		112a-113b
			159a-180b		115a-136b

C. **Ślokas of Uttarakhaṇḍa found in only one of the three editions.**

Edition		Ch.		Ślokas
Chowk.	Ch.	1.	Śls.	1a-b; 10a; 10c; 11ab; 17a
		2.		12a-b
		3.		11a-b
		4.		21b; 25a-b
		6.		21b; 33a-b; 37a
		8		14b; 25b
		9		12a
		10		15a-b; 25a-b; 36a-b; 41a-b
		11		4b-16a; 34b; 36b
		12		16a
		13		8b
		15		11a; 20a; 21b; 37b
		16		17a; 35a-37b; 60a-b; 67a
		21		1b; 21a; 33a: 37b-38a
		24		5a; 6b; 15a-b; 16a; 23a-b; 52a-b; 61a.
		25		11a
		26		9b; 25b
		27		4a-5b
		28		25a-b
		30		33b
		33		6a
		34		12b-13b; 16b-17a; 22b-24a
		35		2b-3a; 43c; 51a-52b.
Vaṅga.	Ch.	4	Śls.	1a-b; 17a; 18a-b; 31b; 35b-72a; 73a; 75a; 78a-82b
		15		6b; 16a-b
		24		13a
Veṅk.	Ch.	27	Śls.	40a-b
		32		28b; 56b; 57b-95b; 98; 101b-105a.
		47		45a

CHRONOLOGICAL DATA

Purāṇas in general and especially the Nāradīya, Agni and *GP* are compilations of an encyclopaedic nature. The assimilation of the different sections in the Purāṇas from various texts is spread over few centuries. Hence it is difficult to fix the date of compilation of these Purāṇas as a whole. Except for the material found to be in common with all the other Purāṇas, the dates of other sections can be dealt with only separately. Even regarding these common portions[1] Hazra[2] has shown that *GP*. is the borrower as *GP*. carelessly Omits numerous verses from the texts from which it has incorporated and its summarization of portions of earlier purāṇas which come from early dates.

It is possible to arrive at a definite conclusion regarding the date of the dharma chs. of *GP*. other than those borrowed from Yāj. and Parāśara in the light of the quotations in the nibandhas from *GP* available in the current *GP* or not. The verses quoted by early nibandha writers[3] from *GP*. are not found in the current printed text. After the period of Ballālasena, it took sometime for the dharma writers[4] to accept the authority of the *GP*.

The earliest nibandha Kṛtyakalpataru does not mention *GP*. The earliest reference[5] to *GP* is made by Halāyudha in his Brāhmaṇasarvasva. Halāyudha is said to have lived in the 12th century[6] (1175-1200). Hemādri (1260-1270 A. D.) quotes profusely from *GP* in his Caturvargacintāmaṇi, Dāna and Vratakhaṇḍas. *GP* has also been quoted by Devaṇabhaṭṭa in his Smṛticandrikā. But none of these quotations are found to be in the text of *GP*.

The nibandha writers who succeeded him such as Vidyāpati, Vācaspati Miśra are the next to quote from *GP*. Fortunately, the quotations of these writers and also of the later writers have been found in *GP*.

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1. See Hazra Stud. PRHRC. p. 142 for verses in GP common with other Purāṇas like Kūrma, *Bhāg*. etc.
2. *ibid*. p. 142
3. See Hazra, Stud. PRHRC p. 338 for a list of these verses. These verses have been collected by me but not included in my thesis.
4. For a brief list of the verses quoted by these and the corresponding verses in *GP*. see R. C. Hazra, Stud. PRHRC. pp. 319-321. These verses have been collected by me but not included in the thesis.
5. See B. H. Kapadia, Purāṇa VIII (1966). 1. p. 107.
6. See P. V. Kane, HDS. IV. p. xi.

Vidyāpati (1360-1448 A.D.)[1] and Vācaspati Miśra (1425-1490 A.D.)[2] were the first from Mithilā to recognise the authority of *GP*. Both drew upon it in their Gaṅgāvākyāvalī and Tīrthacintāmaṇi respecrively.[3]

The next smṛti writer was Govindānanda Kavi Kavikaṅācārya (1520-1560 A.D.) from Bengal to recognise the authority of *GP* and to quote profusely from it in his Śrāddhakaumudī and Varṣakriyākaumudī and once in his Śuddhikaumudī[4] which have been traced in the extant *GP*.

Following him the smṛti writers of Bengal Raghunandana in his Smṛtitattva, Kamalākara in his Nirṇayasindhu and Gopāla Bhaṭṭa in his Haribhaktivilāsa and others also drew upon *GP*.[5] Gadādhara was the first writer in Orissa in the 17th Century to quote from *GP*, in his Kālasāra (otherwise called Gadādhara-paddhati).[6] Besides these, quotations from *GP* are found in Haribhaktirasāmṛtasindhu[7] of Rūpagosvāmin.

These quotations from *GP* in the nibandha texts have thus provided us an adequate clue to fix the date of the dharma sn. in *GP* evidences. A 10th century date has been proposed by Dr. Hazra[8] on the basis of the smṛti chs. in the pūrvakhaṇḍa (except those borrowed from Yāj. and Parāśara).

Regarding the dates of other portions of *GP* in the Purāṇa: the work on which *GP* has been drawn are spread over a period of 5 centuries, commencing with its chs. on smṛti (Yāj. and Parāśara), grammar and ending with medicine.

The views of different scholars on the dates of different sns. of *GP* summarising different branches of knowledge from treatises in those fields may be summarised as follows.

On the evidence of mythological data of *GP*. Tiwari[9] fixes the time of the nucleus of the Purāṇa in the 1st century A.D.

1. See *ibid.* p. xi.
2. See *ibid.* p. xi.
3. See R. C. Hazra, Stud. Upapurāṇas II. pp. 82-83.
4. See *ibid.* pp. 82-83.
5. See R.C. Hazra Stud. Upapurāṇas II. pp. 82-83.
6. See *ibid.* pp. 82-83.
7. Acyutagranthamālā No.6, p. 63, Benaras, 1931.
8. See Stud. PRHRC pp. 143, 186 and also ABORI. XIX (1938) pp. 69-75.
9. See, Poona Orientalist, XXIII, 3&4. pp.22-38.

According to Haraprasad Shastri[1] the grammatical chs. of Kātyāyana are said to have been composed in the 3rd century A.D. The study of Pāṇini was discontinued during the early part of the Christian era. So Pāṇini is not mentioned in the *GP*. Hence the grammar portion of *GP* cannot be dated prior to 3rd century A.D. according to S.B. Chowdhury and S.C. Banerjee[2].

GP does not mention Alaṅkāraśāstra though there were works on rhetoric in that period. This is a negative evidence to show that the *GP*. was composed before the 5th or 6th century A.D.[3] according to Haraprasad Shastri.

The beginning chs. of Aṣṭāṅgahṛdaya of Vāgbhaṭa agree with chs. 146 ff. of *GP* (Chowk. edn). The theories of Agniveśa and other earlier writers on medicine are found incorporated in *GP*. Date of Vāgbhaṭa, author of Aṣṭāṅgahṛdaya has been conjectured by Hoernle[4] to be between 7th and 8th century A.D. He has also stated that Vāgbhaṭa flourished between 8th and 9th century A.D. according to Tibetan tradition. So the medical chapters of *GP* could not have been incorporated until 8th or 9th century A.D. according to S.B. Chowdhuri and S.C. Banerjee.[5]

As the ten incarnations of Viṣṇu are adhered to in the Bṛhaspatisaṁhitā[6] of *GP* 113-15 according to Tiwari[7], this Saṁhitā appears to have been composed about the end of 3rd century A.D. and was retouched in Cirea 6th or 7th Century A.D. Further a verse occurring in Bṛhaspatisaṁhitā (*GP*. I. ch. 112. Śl. 16)[8] found also to be in Bhoja's recension of Cāṇakya[9], is found with slight changes as No. 5 of the introductory verses of Bāṇa's Kādambarī[10]. Allowing considerable period of time for the verse

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1. RASB. V., Pref. p. exci.
2, IHQ. VI. p. 556.
3. See, Haraprasad Shastri, Op. cit.
4. Medicine of Ancient India pt. 1. p. 13 and JRAS. 1909 p. 882.
5. IHQ. VI. pp. 557.
6. Ch. 113 śl.15
7. J. of Indian History 38 (1960) pp. 139-165.
8. अकारणाविष्कृतकोपधारिणः खलाद्भयं कस्य न नाम जायते ।
विषं महाहेर्विषमस्य दुर्वचः सुदुःसहं सन्निपतेत्सदामुखे ॥
9. See, Oscar Kressler Stimmen indischer Lebensklugheit (Indica-Heft. 4 Leipzig, 1907). Cf. Cāṇakya-Nīti-text-tradition I. pt. ii. p. 127 (Sl. 20).
10. See, Chintaharan Chakravarti, JASB. NS. XXIV (1928) pp. 461-62.

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to gain popularity to enter into popular anthological work, Chintaharan Chakravarti[1] concludes that the nītisāra if not the whole *GP.* atleast in the form in which we find it now cannot be earlier than the 9th or 10th century A.D.

The final shape of *GP* could have come before the 10th or 11th century A. D. according to S. B. Chowdhuri and Banerjee[2].

On the reference to Turuskas in the north and the Āndhras in the south in *GP* I. ch. 55. Śl. 5a-b[3] (cf. also *GP* I. 55 Śl. 15 सैन्धका म्लेच्छा नास्तिका यवनास्तथा). D. C. Sircar[4] concludes that these are no other than the Turkish Musalmans and the Kākatīyas respectively and that the sections on geography in *GP* could not possibly have been compiled much earlier than the 13th century. However on the same grounds Haraprasad Shastri[5] has said that this may be true in the 3rd century A. D. but not later.

Regarding the date of lapidary section in *GP* it may be said that it is later than that of Br. Saṁ. (of Varāhamihira) as *GP* treats of not less than 12 of the 22 gems enumerated by Varāhamihira. The citation by Mallinātha (14th century) in his commentary on *KS.* I. 24 of a verse as from Buddha evidently Buddhabhaṭa and the verse found in *GP.* I. ch. 73 Śl. 3 suggests some limits for the date of this section in *GP.* As the material about Buddhabhaṭa himself is not adequate we cannot come to any definite conclusion.

On the basis of the works of early scholars[6], quotations in smṛti digests[7] from *GP* and reproduction or summarization of verses from Yāj, and Parāśarasmṛtis in GP., P. V. Kane[8] comes

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1. See, Chintaharan Chakravarti, JASB NO. XXIV (1928) p. 462. This is also supported by Ludwik Sternbach in Cāṇakya-nīti-text-tradition, I. pt. ii intro. p. LVII.
2. Op. cit. (p. 560): See also Ram Shankar Bhattacharya, Intro. to the Chowk. edn. of GP. p. 13. It is quite likely that some more śls. were added subsequent to this.
3. पूर्वे किरातास्तस्यास्ते (यस्यान्ते) पश्चिमे यवनाः स्थिताः ।
आन्ध्रा दक्षिणतोः तुरुष्कास्त्वपि चोत्तरे ॥
4. Studies in the Geography of Ancient and Mediaval India, p. 20.
5. RASB. Vol. V. Preface, p. cxci.
6. R. C. Hazra, A. P. Karmarkar, L. Sternbach and others.
7. Smṛticandrikā of Devaṇa Bhaṭṭa.
8. HDS., V. pt i p. 889.

to the conclusion regarding the date of the extant *GP*. as not later than 950 A. D. and not earlier than the 6th century A. D.

As the Brahmakāṇḍa section in *GP* has the influence of Bhāgavata in it, B. H. Kapadia[1] opines that the Brahmakāṇḍa is not later than the 10th century A. D.

While enumerating the avatāras of Viṣṇu in the opening ch. (Śls. 14-32), the *GP* reproduces verbatim *Bhāg.* (I. 3.1-26). The *Bhāg.* is generally held to have been composed about the 10th century A. D. It could not be therefore wrong to take the *GP*., as it is, having been put into this form in the 11th century A D. or there-abouts.

In the same manner as in the case of several other Purāṇas date could be suggested only for the sections of the *GP* and not for the whole Purāṇa as such.

As shown in the ch. on Textual criticism, the Brahmakāṇḍa which is a later supplement is posterior to Dvaita philosopher Ānandatīrtha.

1. Purāṇa, VIII. (1966) 1. pp. 102-103.

GEOGRAPHICAL DATA

Conforming with the Purāṇic tradition of dealing with the Bhuvanakośa (cosmography), the *GP.*[1] also provides information on this subject. The Bhuvanakośa in the Purāṇas give a list of rivers, mountains, countries and tribes. The geographical account in the *GP.* agrees with the account provided by Agni[2]. The account in *GP.* is in a condensed form.

The geographical matter in *GP*[3] comprises three consecutive chs. It commences with the names of the ten sons of King Priyavrata namely Agnīdhra, Agnibāhu, Vapuṣmān, Dyutimān, Medhā, Medhātithi, Bhavya, Śabala, Putra, Jyotiṣmān. King Priyavrata divided the kingdom into 7 and made his sons kings[4] of the 7 dvīpas.

Agnīdhra the ruler of Plakṣadvīpa had 9 sons—Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Ramya, Hiraṇvān, Pṛṣṭha, Kuru and Bhadrāśva who gave their names to the different parts of the dvīpas.

The successive geneaology of Nābhi and Merudevī is then given : Ṛṣabha—Bharata, Sumati, Tejasa, Indradyumna, Parameṣṭhī, Pratihāra Pratihartā, Prastāra, Pṛthu, Nakta, Gaya, Nara, Buddhirat, Mahātejā, Bhauvana, Tvaṣṭā, Virajā, Raja, Śatajit, Viṣvakjyoti[5].

Jambū, Plakṣa, Śālmala, Kuśa, Krauñca, Śāka and Puṣkara are the 7 dvīpas. These 7 dvīpas are respectively surrounded by ocean of Lavaṇa, Ikṣu, Surā, Sarpis, Dadhi, Dugdha, Jala. In these the succeeding dvīpas and oceans are twice as big as the preceding ones.

The Meru mount[6] situated in the Jambūdvīpa extends to a lakh yojanas and is 84000 yojanas high. The Varṣaparvatas (or

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1. Chs. 54-57.
2. Chs. 107, 108. 118-120 cf. Vi. II ch. I Śl. 7.
3. I. ch. 54 Śl. 1.
4. Except Medhā, Agnibāhu and Putra who were bent on yoga. See GP I. ch. 54 Śl. 2.
5. GP. I. ch. 54 Śl. 7. cf. Agni ch. 108 Śls. 1-3.
6. GP. I. ch. 54 Śls. 12-16.

the range of mountains supposed to separate the different divisions of the world from one another) Himavān, Hemakūṭa, Niṣadha are on the south and Nīla, Śveta, Śṛṅgī are to the north.

The people who live in the Plakṣa dvīpa etc. are ancient and they are not subject to change in yuga (yugāvasthās).

The region of Ilāvṛta lies in the middle, the Bhadrāśva in the east, Hiraṇvān in the south-east, the Kimpuruṣa and Bhārata in the south, Hari in the south-east, Ketumāla in the west and Ramyaka in the northwest, Kuru in the north.

Indradvīpa, Kaśerumān, Tāmravarṇa, Gabhastimān. Nāgadvīpa, Kaṭāha, Simhala, Varuṇa and Aya are the nine dvīpas[1] surrounded by oceans.

Then it proceeds to describe Bhārata. The 24 rivers flowing in the central region (madhyadeśa) are Vedasmṛti, Narmadā, Varadā, Surasā, Śivā, Tāpī, Payoṣṇī, Sarayū, Kāverī, Gomatī, Godāvarī, Bhīmarathī, Kṛṣṇavarṇā (Kṛṣṇā), Mahānadī, Ketumālā, Tāmraparṇī, Candrabhāgā, Sarasvatī, Ṛṣikulyā, Mṛtagaṅgā, Payasvinī, Vidharbhā, Śatadru[2].

The Kiratas are on the east, the Yavanas on the west, Āndhras in the south and Turuṣkas in the north. The inhabitants are Brahmins, Kṣatriyas, Vaiśyas, Śūdras[3].

The Mahendra, Malaya, Sahya, Śuktimān, Ṛkṣaparvata, Vindhya, Pāribhadra are given as the 7 mountains.[4]

Then the tribes[5] inhabiting the different directions are given-Pāñcālas, Kurus, Matsyas, Yaudheyas Paṭaccaras, Kuntis, Śūrasenas in the middle region; In the east are Pādmas, Sūtas, Magadha and Cedis, Kāṣāyas Videhas and Kośalas; people in the south-east are Kaliṅga, Vaṅga, Puṇḍra, Aṅga, Vaidarbha, Mūlaka and also those of the Vindhya region; people in the south are Pulinda, Aśmaka, Jīmūta, Naya, Kārṇāṭa, Kamboja, Ghāṭa, people on the south-west are Ambaṣṭhas, Draviḍas, Lāṭas, Kambojas, Strīmukhas, Śakas, Ānartas, Strairājyas, Saindhavas, Mlecchas, Yavanas, and the Mathuras, Niṣadhas on the west.

1. GP. I. ch. 55 Śl. 4.
2. GP. I. ch. 55 Śls. 7-9.
3. GP I. ch. 5 Śl. 55
4. GP I. ch. 55 Śl. 6.
5. GP I. ch. 55 Śls. 10-18.

Māṇḍavyas, Tuṣāras, Mūlikas, Mūṣas, Khaśas, Mahākeśas, Mahānādas in the north-west; Lambākas, Stananāgas, Mādra, Gāndhāra, Vāhlikās[1] the residents of the Himālayas who are Mlecchas are in the north, on the north-east are Trigarta, Nīla, Kolābha, Brahmaputras, Taṅkeṇas, Abhīṣāhas, Kāśmīras. It is clear that the enumeration and demarcation of peoples are not quite precise and the compiler[2] has been careless.

After describing the Bhāratavarṣa and the different tribes inhabiting its different parts the Purāṇa describes the other 6 dvīpas (Plakṣa, Śālmala, Kuśa, Krauñca, Śāka and Puṣkara) their rulers, the mountains and rivers in them are described in brief in a single ch. The continuation of the account takes the compiler to cosmography in ch. 57 ff.

Besides the account of the peoples and the division of the country the *GP* gives an account of Tīrthas in Bhārata which may also be considered although it occurs in ch 81. Hence the description does not conform to any geographical order. The names of places and rivers in the South India, mentioned here are—Kāñcīpurī, Tuṅgabhadrā Śrīśaila, Rāmeśvara, Kāverī, Godāvarī, Payoṣṇī, Gokarṇa.

In connection with the cultivation of Viṣṇubhakti, the Brahmakāṇḍa (ch. 19) mentions Tirupati, Śrīraṅgam, Kāverī, Kāñcī, Setu, Bhīmā (r), Narmadā (r), Gayā, Badari, Prayāga, Tirupati and waterfalls in the hills around that. The same section deals again with the greatness of Tirupati and other places near by (chs. 23-25) Śrimuṣṇa, Svarṇamukhī, Tirupati, Kṛṣṇā (r), Śrīśaila Mount are mentioned in ch. 26. Description of other tīrthas around Tirupati continued in next ch. also. As in the previous description, this one in Brahmakāṇḍa also suffers from the same defect. As it devotes more attention to the description of Tirupati and other vaiṣṇavite sacred places, including comparatively smaller ones, the Brahmakāṇḍa in *GP* might have been added in South India.

We may also note that the names of places etc. occur in different' context all though the *GP* Kīkaṭa, Badarikā etc.

1. The modern Balkh.
2. On the basis of the quotations made from *GP* by Mithilā writers on dharmaśāstra, Hazra (Stud. Upapurāṇas II. pp. 82-83) says that this might have been produced in Mithilā. But more evidence is required to show the place of origin of the whole Purāṇa.

BRANCHES OF LEARNING KNOWN TO GP

As in the other Purāṇas here also the four Vedas and their śākhās and the ṛṣis to whom they were imparted by Vyāsa are mentioned. The *GP* is particularly full of citations of mantras as used in the worship of various deities and the different items of worship. Mantras etc. are also found in the accounts of the varṇāśramadharmas.

Of all the Upaniṣads the *GP*[1] makes a special use of the Kaṭhopaniṣad[2] from which three quotations occur.

The next branch of literature which we come across in the *GP* in a prominent manner is the Itihāsa mainly the Rāmāyaṇa and Mahābhārata, whose stories are summarised and from each of which a verse[3] is cited.

The Bhagavadgītā is not only summarised in a ch. of 30 verses called Gītāsāra[4] But quite a good number of verses from Gītā are also found incorporated in different contexts of the *GP*. The ideas and expressions of the Gītā are to be found all over the Purāṇa. All this is presented in a separate paper elsewhere.

GP introduces the smṛti chs. from Yāj. through Yājñavalkya as the narrator and also the Parāśarasmṛti with an express mention of that text. We find in the smṛti chs. from Yāj in *GP*[5] an enumeration of the smṛti authorities—(1) Manu, (2) Viṣṇu, (3) Yama, (4) Aṅgiras, (5) Vasiṣṭha, (6) Dakṣa, (7) Saṁvarta, (8) Śātātapa, (9) Parāśara, (10) Āpastamba, (11) Uśanas, (12) Vyāsa, (13) Kātyāyana, (14) Bṛhaspati, (15) Gautama, (16) Śaṅkhalikhita, (17) Hārīta and (18) Atri. Apart from the above there are a few (quotations from Manu and Dakṣasmṛtis.

The *GP*[6] enumerates the 18 Purāṇas as well as the 18 Upapurāṇas.

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1. ch. 44 Śls. 2, 6, 8.
2. 1. 3. 13; 1.3.3; 1.3.9.
3. Ayodhyā 105.16. See Sternbach, J. of Ori. Inst. M. S. Uni. Baroda XX pp. 245-250. Mbh. Strī. 2.24.
4. I. ch. 229.
5. I. ch. 93. Śls. 4-6.
6. I. ch. 215. Śls. 15-20.

In grammar the *GP* summarises the Kātantra mentioning here the authority of Kātyāyana.

In philosophy Sāṅkhya-Yoga, Advaita as in Upaniṣads are to be met with. Nyāya and Mīmāṁsā are also referred to by name.

In the different sections devoted to various branches of knowledge, *GP* mentions the following authorities on the subject—Devala in the ch. on Vāstuvidyā (I. ch. 46 Śl. 26)—Vyāḍi in Ratna-parīkṣā (I. ch. 69. Śl. 37), Agniveśa, Dhanvantari and Hārīta in Vaidya. It is interesting to note that Dattātreya described as an incarnation of Viṣṇu is introduced in *GP* as an expounder of Ānvīkṣikī to Alarka (I. ch. 1. Śl. 19) and also as the expounder of Yoga to the same person.

The 18 Vidyās are all enumerated[1]—Purāṇa, Dharmaśāstra, Vedas, and Vedāṅgas, Nyāya, Mīmāmsā, Āyurveda, Arthaśāstra, Gāndharva and Dhanurveda.

Religion and Philosophy

The classification of Purāṇa :

Almost all the Purāṇas have a sectarian character devoting their attention to the description of the nature of deities they adore, their forms, the modes of their worship etc.

In the scheme of 18 Mahāpurāṇas it has been observed that the purāṇas afford a three-fold division such as sāttvika, rājasa and tāmasa according to the nature of their contents. Thus *Vi* Nārada, *Bhāg*, GP., Padma and Varaha the six Vaiṣṇavapurāṇas are said to be Sāttvika, Brahmāṇḍa, Br. Vai., Mārk., Bhaviṣya, Vāmana and Brahma dedicated to Brahmā are taken to be rājasa, Matsya, Kūrma, Liṅga, Śiva, Skanda and Agni the 6 Śaivapurāṇas are tāmasa[2]. But we find from our study of *GP*. that it has not neglected to deal with the worship of other deities, though it devotes greater attention to Viṣṇu. For instance mode of worship of Śiva (I. ch. 22-23), of Sūrya (considered as a form of Viṣṇu) (I. chs. 17 and 39) and mode of worship of Durgā (I. ch. 38).

But it is interesting to observe that while the *GP*. in its pūrva khaṇḍa does not speak on this three-fold classification of

1. GP I. ch. 215. Śl. 21.
2. Padma, Uttarādhyāya 263/81-85.

purāṇas, we find references in the Brahmakāṇḍa[1] a later addition as has been already shown, extolling the *Bhāg*, *Vi.*, and *GP*. as superior and most important. In the relative superiority of these three purāṇas *Bhāg*. comes first, following by *Vi* and *GP*.

There is then in Brahmakāṇḍa[2] a description of three-fold classification of Purāṇas, wherein Matsya, Kūrma and Vāyu spoken as 'tāmasa' are given as sātvika and the rājasa Purāṇas as tāmasa. The Skānda, Pādma, Vāmana, Varāha, Āgneya, Bhaviṣya are mentioned as rājasa, while the earlier classification includes these Purāṇas in one of the three groups. There is thus quite a confusion of this kind of classification which is after all not an early classification of the Purāṇas.

It is well-known that the Itihāsapurāṇa literature has generally the back-ground of a theistic type of Sāṅkhya-yoga and this is seen in the *GP*. also. It is this prevailing terminology it has sometimes oriented towards Viṣṇu or Śiva or Devī according to the deity to which the Purāṇa is affiliated more specifically. Then in the course of the accounts of the creation a good deal of Sāṅkhya terminology is evident in the *GP*.

Reference to Yoga and its eight aṅgas occurs all through the Purāṇa[3].

Viṣṇu : The references in *GP* to Viṣṇu's supremacy are really innumerable. It describes the glory of Viṣṇu and His forms. Among His other names Hari and Nārāyaṇa are frequently used. All the objects in the Universe are His creation. We have descriptions of both His personal and impersonal forms.[4]

Navavyūha : The Purāṇa knows the conception of Nārāyaṇa in His vyūhas which is characteristic of Pāñcarātrāgamas. But the āgamas generally speak of four vyūhas. The *GP* mentions 9 vyūhas, adding to the four of the āgamas, 5 others :—

Ch. 11. Śl. 1 नवव्यूहार्चनं वक्ष्ये यदुक्तं कश्यपाय हि ।
and ch. 12. Śls. 14-15.

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1. III. ch. 1. Śls. 43-46
2. *Ibid*. Śls. 50-55.
3. GP. I. ch. 44. Śls. 9-10. ch. 49. Śl. 20. ch. 227. Śls. 4-43. 46-51.
4. In an Appendix to this Ch., an account is given of the Viṣṇu Stotras in the *GP*.

सुदर्शनः श्रीहरिश्च अच्युतश्च त्रिविक्रमः ।
चतुर्भुजो वासुदेवः षष्ठः प्रद्युम्न एव च ॥
सङ्कर्षणः पुरुषोऽथ नवव्यूहो दशात्मकः ।
अनिरुद्धो द्वादशात्मा अत ऊर्ध्वमनन्तकः ॥

In ch. 1, while enumerating the avatāras of Viṣṇu reference is made to Nārada having expounded the Sātvatatantra (Śl. 16), a verse which is taken from the *Bhag.* from the same context.

In ch. 32 the five forms of Nārāyaṇa are introduced as the pañcatattvas—Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha and Nārāyaṇa. These are said to be Lord Hari appearing five-fold through Māyā.

पञ्चतत्त्वार्चनं वक्ष्ये तव शङ्कर सुव्रत ।
* * * *
* * * *
वासुदेवो ध्रुवः शुद्धः सर्वव्यापी निरञ्जनः ।
स एव मायया देव पञ्चधा संस्थितो हरिः ॥
लोकानुग्रहकृद्विष्णुः सर्वदुष्टविनाशनः ।
वासुदेवस्वरूपेण तथा सङ्कर्षणेन च ॥
तथा प्रद्युम्नरूपेणानिरुद्धाख्येन च स्थितः ।
नारायणस्वरूपेण पञ्चधा च ह्ययं स्थितः ॥ Ch. 32. Śls. 1-5

The Avatāras : Along with the forms of Viṣṇū as vyūhas or tattvas, the avatāras of the Lord are also described in the *GP*. In addition to the well-known ten incarnations in which the Buddha is included, the *GP* (I. 1.13-34) enumerates twelve more and the whole list as well as the verses enumerating the same is verbatim found in the *Bhag.* I. ch. 3. Śls. 6-26.

The second reference to the avatāras occurs in chs. 142-5 continuing the stories of the Rāmāyaṇa, Harivaṁśa (life of Kṛṣṇa) and Mahābhārata. The number of avatāras counted here are ten. It includes Dhanvantari[1] and Buddha[2] and omits Kalki.

In the Brahmakāṇḍa again there is a list of the manifestations of Viṣṇu and here 29 manifestations are enumerated. The ten wellknown ones, two of the four vyūhas—Saṅkarṣaṇa and Anir-

1. GP I. ch. 142. Śl. 4
2. *ibid.* Śl. 40.

uddha, the four Kumāras (Sanatkumāra etc.) and Kapila Dattātreya and Svāyambhuva Manu, Dhanvantari, Mohinī and Vyāsa.

These three enumerations of avatāras show that the one from the Bhāgavata at the very outset is evidently taken from that Purāṇa. The second one in the Pūrvakhaṇḍa occurs in a section which Hazra proves as spurious. The third in the Brahmakāṇḍa is a definite later addition along with the whole section.

Now we may note the different modes of worship of Viṣṇu described in this Purāṇa. He is worshipped in the forms Nārāyaṇa, Hari, Śrīdhara, Hayagrīva, Gopāla (Kṛṣṇa). It may be observed that devotion to Viṣṇu in His different forms is the main theme. But the entire field of the materials describing His worship etc. here, is pervaded by elements showing the influence of Tāntrik religion. Besides the use of mudrās, kara and aṅga-nyāsa of mantras and the sixteen upacāras used in His worship, often there are long strings of mantras addressed to him. All this would show the influence of āgama traditions from which this mantra section would have been taken.

Now we shall pass on to the other deities dealt with in *GP*. Next to Viṣṇu, Śiva occupies an important place in this Purāṇa. The reference[1] to His five faces—Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, Īśāna and the numbers of kalās[2] of each are given. The worship of Śiva is also dealt with in three chs. (22, 23 and 40). *GP* also enumerates the eight Bhairavas—Asitāṅga, Ruru, Caṇḍa, Krodha, Unmattabhairava, Kapāli, Bhīṣaṇa Saṁhāra (ch. 24). The 11 Rudras[3] are also counted :—Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardi, Raivata, Mṛgavyādha, Śarva, Kapāli.

In the section on Vratas *GP* devotes ch. 124 to Śivarātri and of the 25 vratas described in all there is fair representation of vratas devoted to Śiva and other śaivite deities. In connection with the installation of deities, the *GP* sets forth the procedure for installing not only Viṣṇu but also Śiva and Brahmā.

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1. GP I. ch. 21 Śls. 2-6.
2. GP I. ch 40. Śls. 6-10. The number of kalās of each differs from the reference in fn. 1.
3. GP I. ch. 5. Śls. 35b-36 cf. Tables of Rudras as available in different Purāṇas are given elsewhere in the thesis.

To this we may add the attention which *GP* devotes to the worship of other śaivite deities both male and female. First among these comes Vināyaka. The *GP* confirms the prevalent worship of Vināyaka by all Hindus for the success of all undertakings *GP* I. ch. 51 51. 18 कर्मणां सिद्धिकामस्तु पूजयेद्वै विनायकम् । ch. 129 deals with the special worship on the 4th day of bright fortnight (Śuklacaturthī) of Mārgaśīrṣa; the Vināyaka-mantra is given and also the 12 names with which he has to be worshiped: Ekadantī, Vakratuṇḍa, Tryambaka, Nīlagrīva, Lambodara, Vikaṭa, Vighnarājaka, Dhūmravarṇa, Bālacandra, Vināyaka, Gaṇapati, Hastimukha. GP. ch. 86 Śl. 20 deals with the merit of worshipping Vināyaka at Kapardi (Gayā). In ch. 42. Śl. 2 and in ch. 43. Śl. 10 it is mentioned that one of the threads in the sacred offered to Śiva as well as Viṣṇu is presided over by Vināyaka.

Skandaviśākha and their worship are mentioned in ch. 134.

In greater detail is the worship of Durgā in the *GP*. Her special worship on navamī (9th day) is described in ch. 38 where there is also a mālāmantra pertaining to Her worship. A worship of her on the 7th day (saptamī) for the fulfillment of all the desires is also described. Eight manifestations of Hers are given in ch. 133:—

Ugracaṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍā, Caṇḍavatī, Caṇḍarūpā, Aticaṇḍikā. In ch. 133 installing a golden or silver image of Durgā in a new temple on an aṣṭamī (8th day) is described. She is conceived of as having 4, 8, 12, 18 and 28 arms holding different weapons. Sacrifice to Her of a buffalo is referred to. Chapter 27 mentions Her as a remover of poison. In 138. 16 other forms of Devī are mentioned in the *GP* —Gaurī, Kālī, Umā, Pārvatī. These are to be worshipped on the 3rd day (Ṭṛtīyā) in Mārgaśīrṣa.

The Saptamātṛkās Brāhmī, Māheśvarī, etc. occur in ch.134. Ch. 129. Śls. 8-9 refer again to worship of Gaurī and mention some of Her names. In fact the mantras and details of worship of Durgā are more prominent in *GP* than those of Lakṣmī.

Sarasvatī as the Goddess of learning and Her worship are also to be seen in the *GP*. Her forms are mentioned as Śraddhā, Ṛddhi; Kalā, Medhā, Tuṣṭi, Puṣṭi, Prabhā and Mati. She is

mentioned and worshipped along with Gāyatrī and Sāvitrī (ch. 37. Śl. 4) or Durgā and Lakṣmī.

The worship of Sūrya is given some prominence. He is spoken of as a form of Viṣṇu (ch. 12. Śl. 46). The Sūryamantra is mentioned, and the names of the 12 Sūryas are enumerated: Bhaga, Sūrya, Aryamā, Mitra, Varuṇa, Savitā, Dhātā, Vivasvān, Tvaṣṭā, Pūṣā, Indra and Viṣṇu (ch. 17. Śl. 7).

In the section on Astronomy (ch. 58) a more systematic account of His worship is given. The deities who dwell in the orb of the Sun according to the progression of the months are spoken of.

We may now pass on to another important deity figuring in the *GP* namely Brahmā, the creator (I. ch. 4. Śl. 11, II. ch. 7. Śls. 5-6). In ch. 83 Śl. 8 and ch. 86 Śl. 31 the merit of worshipping at Gayā is mentioned. In ch. 227 Śl. 35 it is said that He should be contemplated as seated on the Lotus and as Praṇava and as the Supreme Being.

This cosmopolitan character of the Purāṇa is evident all through, although the worship of Viṣṇu predominates.

GP says in ch. 51. Śls. 16 ff. that for different objects and desires one may worship different deities Indra, Sūrya, Agni, Vināyaka, Candra and Vāyu. Attention may be drawn to a composite deity from Amṛteśa described in ch. 18 which illustrates the Purāṇa's cosmopolitan attitude clearly. This Amṛteśa is considered as an embodiment of all Gods Bhairava, Sūrya, Kṛṣṇa, Śiva and Brahmā

Although the *GP* considers that for mokṣa or for desireless worship Viṣṇu is to be worshipped and that Viṣṇu was the Supreme deity (51.19 and 205. 73), it says expressly no distinction should be made among the deities Brahmā, Viṣṇu and Śiva:—

ब्रह्माविष्णुशिवान्देवान्नपृथक्भावयेत्सुधीः ।

The above attitude is only to be expected. It is probably native to the original or earlier or more genuine texts of the *GP*. In the *Vi.*, *Bhāg.* and the other texts the conception of an Iṣṭa-devatā and ardent devotion to the deity have never been incongruous with an ultimate belief in one reality and the fundamental doctrine of advaita. Such indeed is the position

of Śaṅkara himself. The *GP* in some portions gives clear expression to the advaitic beliefs. Attention may be drawn to ch. 228 where the *GP*. mentions more than once 'advaita' and 'advaya', 'advaitayoga' and 'mukti' or release being attainable only by jñāna and not by karma; in the same ch. the ātman is conceived as unbounded and impersonal and devoid of a second-ananta, amūrta, advaya and in one line the Purāṇa even voices forth a formula of the identity of the Individual Self with the Supreme Self and describes the realisation of this as Mokṣa.

आत्मज्ञानं प्रवक्ष्यामि शृणु नारद तत्त्वतः ।
अद्वैतसाङ्ख्यमित्याहुर्योगस्तत्रैकचित्तता ॥ — Ch. 228. Śl. 1
अद्वैतयोगसम्पन्नास्ते मुच्यन्तेऽतिबन्धनात् । — Śl. 2a
सोऽहमस्मीति मोक्षाय नान्यः पन्था विमुक्तये ॥ — Śl 6b
कर्मणा बध्यते जन्तुर्ज्ञानान्मुक्तो भवाद्भवेत् ।
आत्मज्ञानमाश्रयेद्वै अज्ञानं यदतोऽन्यथा ॥ — Śl. 11
व्यापकत्वात्कथं याति को याति क्व स याति च ।
अनन्तत्वान्न देशोऽस्ति अमूर्त्तत्वाद् गतिः कुतः ॥ — Śl. 13
अद्वयत्वान्न कोऽप्यस्ति बोधत्वाज्जडतां गतः । — Śl. 14a

See also वेदान्तसाङ्ख्यसिद्धान्तब्रह्मज्ञानं वदाम्यहम् ।
अहं ब्रह्म परं ज्योतिर्विष्णुरित्येव चिन्तयन् ॥ — Ch. 227. Śl.1

Even as early as the 91st ch. where the contemplation of the Lord is described. the Lord is described as the Supreme Being in His impersonal form devoid of all the guṇas, pure, kūṭastha, unborn, devoid of all acts, beyond the three states of waking, dream and deep sleep, devoid of all names (जाग्रत्स्वप्न-सुषुप्त्यादिवर्जितं नाम वर्जितं), not based on anything, subject to no modification without beginning and known only as 'I am that Brahman' (अहं ब्रह्मास्मि केवलम्). This the *GP* commends as the real dhyāna.

APPENDIX

Viṣṇu-Stotras in The Garuḍapurāṇa

Of the stotras in *GP* the Viṣṇusahasranāma may specially be mentioned. It is different from the well known *VSN*. from the Anuśāsanaparva of *MBH*. Indeed the Purāṇas contain a few *VSN*. other than the well-known one spoken by Bhīṣma (e g. Padmapurāṇa, VI. 72 Ānand. edn.). Although different from the celebrated hymn of this name the *VSN*. in *GP* cannot escape its knowledge of the prototype in the *MBH*. and contains indeed names common to the latter. We shall now give an analysis of the *VSN*. in *GP*.

We may first deal with the most obvious feature, namely, the names common with the *VSN*. of *MBH*. 127 names are actually the same in the two. 56 other names are closely related to those in the *VSN*. in the *MBH*., in one form or the other. There are 17 cases where a chain of two or more names occur in the same sequence in the two.

The following are the names and expressions common to both :

Names :—

Akrūra, akṣara, agrāhya, acyuta, ananta, anantarūpa, anala, aniruddha, annāda, artha, avyaya, āditya, Īśvara, uttama, upendra, ūrjita, karaṇa, kartā, kavi, kāma, kāraṇa, kuṇḍalī, Kṛṣṇa, Keśava, kṣara, Gadādhara, guhya, gopati, Govinda, Janārdana, jīva, jñānagamya, trivikrama, dātā, Dāmodara, durlabha, deva, dhanya, dharmī, (Jagato) dhāma, nanda, nandī, Nārāyaṇa, padmagarbha, Padmanābha, para, paramātmā, Parameśvara, parākrama, parjanya, puruṣa, Puruṣottama, puṣpahāsa, prajāpati, praṇava, Pradyumna, prabhu, prāṇa, bṛhadbhānu, brāhmaṇa, bhagavān, bhagahā, bharttā bhānu, bhāva, bhāvana, bhiṣak, Bhīma, bheṣaja, bhoktā, bhrājiṣṇu, Madhu, Madhusūdana, Manu, Mahādeva, mahābhāga, mahāmanāḥ, mahāvīrya, Mādhava, yajña, yajñakṛt, Yama, yogi, Rāma, varada, vaṣaṭkāra, Vasu, Vāmana, Vāyu, Vāsudeva, Vikrama, vibhu, vīrahā, Vṛṣākapi, vedavit, vedya, vedha, vaidya, Vyāsa,

Śatrughna, śarīrabhṛt, Śāśvata, śipiviṣṭa, Śiva, śuci, śauri, Śrīpati, Śrīmān, śreya, śreṣṭha, saṁvatsara, satya, satyaparākrama, sarva, sarvaga, sarvadarśī, sarvavit, sahasrapāt, sama, sāmaga, siddha, sukhada, sumukha, surādhyakṣa, sulabha, sūkṣma, stuti, stotā, Hari, Hṛṣīkeśa.

EXPRESSIONS :—

GP	*Śl.*	*MBH. VSN.*	*Śl.*
mucyate kim japan	1	kim japan mucyate	3
nāma sahasreṇa stuvan	2	stuvan nāma sahasreṇa	4
pavitram param	3	*Cf.* pavitrāṇām pavitram	10
vedavit kavi	5	vedavit kavi	27
sarvaga (sarva) sarvavit	12	sarvagaḥ sarvavit	27
satyaḥ satyaparākrama	18	satyaḥ satyaparākrama	36
yajño yajñakṛt	45	yajño yajñapatiryajvā	117b
		yajñakṛt	118a
ananto' anantarūpaśca	78	anantarupo' anantaśrīḥ	113
bhagahā bhagavān	82	bhagavān bhagahā	73
bheṣajañca bhiṣak	96	bheṣajam bhiṣak	75
govindo gopatirgopaḥ	114	*Cf.* gohito gopatir goptā	76
sāmarupi ca sāmagaḥ	117	*Cf.* sāmagassāma	75
yajurvedavidekapāt	120	*Cf.* caturvedavidekapāt	95
stutiḥ stotā	123	stutiḥ stotā	96
devakyānandano nandaḥ	142	*Cf.* ānando nandano nandaḥ	69
kṣaro' kṣaraḥ	143	kṣaramakṣaram	64
phalaśrutiśloka	160	*Cf.* phalaśrutiśloka	123

The leading ideas of the sahasranāma hymn in the *GP.* may be analysed as follows, together with the names in which these ideas of the deity or guardian are embodied.

1. Describing Him as Supreme Being together with the attributes thereof:—

Acyuta, Ananta, Anantarūpa, Indrātmaja, Indrātmajasya goptā, (Sarvadevānām) Īśa, Upendra, Kārtavīryanikṛntana, Keśava, Gadādhara, Gopāla, Govinda. Chakrapāṇi, Janārdana Jiṣṇu, Trivikrama, Dāmodara, Deva, Nārāyaṇa, Padmanābha, Para, Parantapa, Parama, Paramātmā, Paramārtha, Parameśvara, Parāṇām para, Puruṣottama, Bhagavān, Bhrājiṣṇu, Madhusūdan, Mādhava, Ramāpati, Varda, Vṛṣakpī, Śeṣaśāyī Śauri, Śrīpati, Śrivatsāṅka, Siddheśa, Hayagrīva, Hari, Hṛṣīkeśa.

2. As Being in the form of other Gods :—

Āditya, Īśvara, Kāma, Kinnara, Ketu, Gāyatrī, Nandī, Nandīśa, Nārada, Pradyumna, Budha, Bhagahā, Bhānu, Rati, Rāhu, Vaṣu, Vāsava, Vedha, Vainateya, Śaṅkara, Śiva, Śukra, Śravaṇa, Saumya, Saura.

3. Describing His various manifestations :—

Kūrma, Kṛṣṇa, Trivikrama, Dattātreya, Nṛsiṁha, Paraśurāma, Balabhadra, Buddha, Matsya, Rāma, Vāmana, Śūkara, Halāyudha.

4. Describing Him as the soul of things :—

Apām ātmā, ahankāracetasaḥ, ātmā, ākāśātmā, indrātmā, īśātmā, upasthasya ātmā, ūhātmā, gandhasyaparamātmā, ghrāṇātmā, jāgrataḥ ātmā, jñānātmā, tvagātma, dakṣaprajāpaterātmā, dehātmā, paramātmā, pādātmā, pāyvātmā, puruṣasya ātmā, pṛthivyāḥ paramātmā, pratyagātmā, buddhirātmā, brahmātmā, manasaḥ ātmā, mano ātmā, mahadātmā, māyātmā, rudrātmā, raudrātmā, vayasyātmā, vāgātmā, śabdātmā, śrotrātmā, satyātmā, sparśātmā, hastātmā.

5. as the cause, stimulator, controller etc. of things :—

Āṇḍasya kāraṇa, analasya pati, anilasya pati, annapravartaka, apānasyapati, amṛtasyapradātā, arkasyapati, asūnām pati, ahaṅkārasyakāraṇa, ākāśakāraṇa, ākhaṇḍalasyapati, Indrasya kāraṇa, Īśānasya kāraṇa, udānasya pati, upasthasyaniyantā, oṣadhīnāmpati, kapilasyapati, kinnarāṇām kāraṇa, Kuberasyakāraṇa, Kuberasyapati, ketoḥ pati, kṣāntikṛt, gandharvāṇāmpati, gandhasyaparamātmā, gopati, grahāṇāmpati, grāmaṇīrakṣaka, ghrāṇakṛt, ghrāṇendriyaniyāmaka, cakṣuṣaḥkāraṇa, cakṣusaḥ niyantā, candramasaḥpati, cetasaḥ kāraṇa, jantūnām kāraṇa, jihvāyaḥ kāraṇa, tapohitakara, tvacaḥkāraṇa, dakṣasyapati, duṣṭānām mohakartā, devānām kāraṇa, devānāmpati, dehasyakāraṇa, dvijānampati, dharmasyakāraṇa, dharmāṇāñca pravarttaka, dhūmakṛt, nakṣatrāṇāmpati, nadānam-kāraṇa, nadīnāmkāraṇa, nandayitā, nāgānam pati, nimnagānāmpati, niyāmaka, nṛpati, nṛpānāñcapati, pakṣiṇām kāraṇa, pakṣīṇāmpati, pātāla kāraṇa, pādayoḥkāraṇa, pādayoḥ niyantā, prakṛteḥ kāraṇa, parvatānām pati, paśūnām kāraṇa, paśūnām pati, purāṇasya kāraṇa, pṛthivyāḥ kāraṇa, prakṛteḥ kāraṇa, prajāpati, praṇaveśa, prāṇasya kāraṇa,

prāṇasya pati, buddhīnām kāraṇa, budhasya pati, Bṛhaspateḥ pati, bhuvanānām niyāmaka, bhūtānām kāraṇa, bhūtānāñca pati, bhūṣāṇām kāraṇa, manasaḥ kāraṇa, manūnām kāraṇa, mahataḥ kāraṇa, munīnām kāraṇ, muninām pati, mṛgānām pati, meghapati, mohapradhvaṁsanakara, yakṣāṇām kāraṇa (twice), yajñakṛt, yamasya kāraṇa, rākṣasānām pati, rāhoḥ pati, latānām pati, lokānām kāraṇa, vanaspatinām pati, varuṇasya pati, varuṇādhipa, vasūnām kāraṇa, Vasūnām pati, vāṅniyāmaka, vacaḥ kāraṇa, vibhāvasaḥ kāraṇa, visargakṛti visargasya niyantā, vīrudhām kāraṇa, virudhāñca pati, vṛkṣāṇām kāraṇa, vṛkṣāṇām pati, vṛṣṇīnām pati, vetālāmām pati, vedakartā, vyānasya pati, śanaiścarasya pati, śabdasya pati, śilpakṛt, Śukrasya pati, śubhakṛt, śreyasām kāraṇa, śrotraniyantā, srotrasya kāraṇa, samānasya pati, samudrāṇām kāraṇa, samudrāṇām pati, sarasāñca pati, saritāñca pati, sarpāṇām kāraṇa, sarvakāraṇakāraṇa, sarvasya pati, sarvānugrahakṛd (devaḥ), sarveśaḥ sarveśvare śvara, sarveṣām kāraṇa, siddhānām kāraṇa, sītāpati, suprāṇasya kāraṇa, surāṇām pati, suhṛdāñcapati, sūryasya pati, sparśayitā, sparśasya pati, hastayoḥ kāraṇa, hastayoḥ niyāmaka, hiraṇyagarbhasya pati.

6. as being in the form of elements, human faculties etc.

apāna, artha, ātmā, udāna, upastha, kṣīra, kṣīroda, gagana, ghrāṇa, cakṣus, carmī, cittam, caitanyarūpaka, jaghana, jala, jihvā, jñapti, dīpti, parjanya, pāṇi, pāda, pāyu, pṛthivī, prāṇa, bhūma, bheṣaja, mati, mahāgrīva, mahādanta, mahānāsa, mahāpāda, mahābāhu, mahāmati, mahāmana, mahāvaktra, mahāvāta, mahāvīrya, mahāhanu, mahodara, megha, raja, vacana, varṣa, vāk, vācaka, vāyu, vijñāna, vyāna, śālagrāma, śrotra, samāna, suvarṇa, sparśana.

7. Names descriptive of his personal form, greatness magnificience, beauty, decoration etc.

akṣara, agrāhya, aṭṭahāspriya, atītamānuṣa, atharvavedavit, atharvācārya, adhyātmasamāviṣṭa, anantarūpa, annaprada, annapravartaka, annarūpi, annāda, apara, abhidaivata, abhiṣṭuta, amṛtasya pradātā, ariṣṭasya nihantā, arci, avarṇaka, avikāra, avyaya, asurāntaka, aham bhuddhyā grāhya, ādi, ādikara, ādya, iṣudhī, īśaḥ, sarvadevānām, ugrarūpa, upasthastha, upasthasya ānandakara, upāya, ṛgvedeṣupratiṣṭhita, ekadantī, karaṇa, karttā, karma, karmakarttā, karmi, kavi, kānti, kāmayitā, kāmya, kāraṇa

kārttavīryanikṛntana, kārya, kālakarttā, kālajña, kālameghanibha kālahantā, kīrti kīrtidā, kīrtivardhana, kuṇḍalī, kutsa, kuśeśaya kūṭastha, kaustubha, kaustubhagrīva, kriyā, krūrarūpa, kleśahantā, kṣamā kṣara, kṣāntikṛnnara, kṣāntida, kṣīra, kṣema, kṣobhaka, (—indriyāṇām, brahmanaḥ, —bhūtānam, —mahataḥ, —rudrasya,—viṣayaḥ sarvasya), khaḍgapāṇi, khaḍgī, kharva, gajendramukha-melaka, gadādhara, gadāpāṇi, gantavya, gantā, gamana, guhya, godhara, gopa, gopati, gomati, gaura, grāha, grāmaṇī rakṣaka, grāha, grāhasya vinihantā, ghrāṇastha, ghrāta, cakradhṛk, cakrapa, cakrapāṇi, cakravartīnām nṛpa, cakṣustha, cañcala, caturthaka, catuṣpāt, cetasā grāhya, caitanyarūpaka, caitrarūpa, jagataḥ dhāma, jagataḥ śaraṇa, jagatstha, janaka, janya, jalaśāyī, jāgaritam sthānam, jagarttā, jiṣṇu, jihvāgrāhya, jihvāyāḥ parama, jihvāstha, jīva, jivayitā, jñapti, jñānagamya, jñānamūrti, jñānavit, jñānī, jñeya, jñeyahīna, tapasvī, tapohitakara, tama, taruṇāśaṇa, tīrtha-vāsī, tīrthavit, tīrthādibhūta, tīrthī, tripurāntapati, triśīrṣasya vināśana, tvaksthita, daṇḍahasta, dayā, dātā, dāna, dīpti, dundu-bhi, durmukha, durlabha, durviṣaha, duṣṭānām mohakartā, duṣṭānām cāsurāṇāñca sarvadā ghaṭako' antaka, duṣṭāsuranihantā, dṛśya, deva, devadānavasaṁsthita, devapriya, devāntaka, vināśana, dehasthita, dehī, daityasūdana, dvipāt, dhanaprada, dhanī, dhanya, dharma, dharmāṇāñca pravartaka, dharmī, dhāraka, dhūmarūpa, dhūmavarṇa, nanda, nandayitā, narakasya nihantā, narāntakāntaka, nānācandanacarccita, nānāpuṣpopaśo-bhita, nānārasojjvaladvaktra, nānārūpa, nānālaṅkārasaṁyukta, nāradapriya, nikṛntana, nitya, niyāmaka, nirākāra, nirātaṅka, nirāśraya, nirnimitta, niṣkala, nīlameghanibha (śuddhaḥ), pakta, paṇḍitaḥ, paṇḍitebhyaḥ, padavya, padmagarbha, padmasaṁsthita, padmahasta, padmākṣa, para, parantapa, parabhūta, parama, paramānandarūpī, paramārtha, parā, parākrama, parāṇāñca, para, parirakṣaka, pavitra, pātālavāsī, pādagamya, pādya, pādyabhāk, pāpamardaka, pītavarṇa, pītāmbaradhara, puṇḍarīka, puṇyaśloka, puruṣa, puṣkarādhyakṣa, puṣpahāsa, pūjaka, pūjya, pṛthivīdhara, pṛthivīpadma, prakāśarūpa, praṇavena, pravandita, praṇavenā-lakṣya, praṇaveśa, pratyāhārakara, prabhā, prabhu, prasanna, prāṇāyāmapara, prāṇiṣṭha, priya, priyaprada, bala, baladhara, balādhipa, balādhyakṣa, balārdana, Balibandhanakṛt,bali, bahupāt, bāla, bālacandranibha, buddhyā grāhya, bṛhacchrava, bṛhaddīpta, bṛhadbhānu, bṛhadvīra, boddhā, bhaktapara, bhaktipriya, bhaktastuta, bhaktimān, bhaktivarddhana, bhartā, bhāvakara,

bhavanāśana, bhāgavata svayam, bhāvayitā, bhāvya, Bhāskarānta, vināśana, bhikṣuka, bhiṣak, bhuvanādhipati, bhūtastha, bhoktā, bhrājiṣṇu, makharūpī, makheṣṭā, medhu, mahākāra, mahākīrti, mahādevena pūjita, mahāneminikṛntana, mahāparṇa, mahābhartā, mahābhāga, mahābhiṣm, mahamānī, mahāyogi, mahārūpa, mahāśānta, mahasura, mānanīya, mānavanām priyaṅkara, māyayā baddha, Mārkaṇḍeya pravandita, mālādhara, mukta, mudrākara, munirmaitra, muniṣṭuta,mṛgapūjya, meya, mokṣakara, mokṣadvāra, mokṣavidyati, mohapradhvaṁśankara, yajurvettā, yajurvedavit, yajñakṛt, yatirūpī, yatīnām hite rata, yatnavān, yamalārjunabhettā, yogaśāyī, yogidhyeya, yogī, ratnada, ratnahartā, rathastha, rasajña, rūpada, rūpadraṣṭā, rūpī, lambauṣṭha, lalita, vaktavya, vaktā, vaḍavāmukha, vandita, vara, varada, varaprada, varuṇādhipa, vareṇya, vareśa, varṇavān, varddhiṣṇu, vaṣaṭkāra, vaṣaḍ, vākyagamya, vākyavit, vākstha, vācaka, vācā agrāhya, vācya, vāditram, vādya, vibhu, viyatpara, virāṭ, virūpa, viśālākṣa, viśārada, viśruta, viśvarūpa, visargakṛt, vīrahā, vettā vākyam, vettā vyākaraṇa, vedakartā, vedapariplnta, vedarūpa, vedavit, vedāṅgavettā, vedeśa, vedya, vauṣaṭ, ṣaṅkhapāṇi, śambarāri, śaraṇya, śarīrabhṛt, śarmada, śārṅgapāṇi, śālagramanivāsī, śāsvata, śiti, śipiviṣṭa, śīlada, śīlasampanna, śuklavarṇa, śucimān, śuddha, śeṣaśāyī, śobhana, śauri, śravaṇa, śrīvatsāṅka, śrīmān, śreya, śrotavya, śrota, śrotrāgamya, saṁvarttaka, saṁvit, sakala, satyada, satyaparākrama, satyapāla, satyavit, satyasaṅkalpa, satyastha, satyayāḥ priya, satyeśa, sannābha, saṁrāṭ, sahasrakāra, sahasrapāt, sahāsraśīrṣa, sahasrānta, sādhyasiddha, sāmaga, sāra, sārathi, sārapriya, sārasvata, siddha, siddhavandita, siddhasādhya, siddhasiddha, siddheśa, sukarṇa sukalāpa, sukirīṭi, sukṛta, sukhada, sukharūpaka, sugrīva, sunakha, suparṇi, supāt, sumukha, surasundara, surādhyakṣa, surāsuranamaskṛta, suvarṇasya pradātā, suvarṇāḍhya, suvarṇāvayava, suṣuptistha, surasūkṣma, sustha, sūkṣma, saumyarūpa, stotā, sthānastha, sthānānta, sthūlāt sthūlatara, sparśayitā, sphaṭikasannibha, svacchanda, svaccharūpa, svapnavit, svapnastha, svarṇamekhalā, svāvākāśam, sthita, hayagrīva, Halāyudha, hastināśana, hastipa, hāsarūpa, Hiraṇyakaśiporhantā, Hiraṇyākṣavimardaka, hṛdīśvara, Hripravarttanaśīla.

8. Names describing Him as the sages and other great souls :—

Akrūra, Agastya, Aṅgirā, Atri, Aniruddha, Arjuna, Uddhava, Kārttavīrya, Gāṅgeya, Gautama, Janaka, Dattātreya, Devala,

Nanda, Parāśara, Pulastya, Pulaha, Pradyumna, Prahlāda, Bali, Bharata, Bhīma, Bhṛgu, Madhu, Manu, Māṇḍavya, Yājñavalkya, Lakṣmaṇa, Vasiṣṭha, Vyāsa, Śatrughna, Śambarāri (Pradyumna), Sugrīva, Svadhā, Svāhā.

9. Names related to His forms as Rāma

Kālaneminikṛntana, Kumbhakarṇapramardana, Kumbhendrajinnihantā, Kharadūṣaṇahantā, Bharata, Rāma, Rāvaṇasya pramardana, Lakṣmaṇa, Sītāpati, Sugrīva.

10. Names related to His forms as Kṛṣṇa

Akrūrapriya, Akrūrapriyavandita, Arjunasya priya, Uddhavasyeśa, Uddhavena vicintita, Kaṁsadānavabhettā, Kaṁsasya nāśana, Kṛṣṇa, Godhara, Gopa, Gopāla, Gopīnāṁ vallabha, Govarddhana dhara, Govinda, Cāṇūrasya pramardaka, Devakī putra, uttama, Devakyānandana, Nanda, Pārijātahara, Pūtanāyāḥ nihantā, Balabhadra, Bhīma, Muṣṭikasya vimardaka, Yādavānām hite rata, Rukmiṇyāh pati, Rukmiṇyāḥ vallabha, Rohiṇyāḥ priya, Vasudeva priya, Vasudevasuta, Vāsudeva, Vṛṣṇīnām pati, Sarvagopīsukhaprada.

11. Names describing His greatness in a negative way as free from one or the other defect :

Agnināvihīna, aghenaparivarjita, apānenavihīna, ākāśenavihīna, udakena vivarjita, udānena vihīna, karṇavarjita, kāmena varjita, kālavarjita, krodhena parivarjita, cakṣurindriyahīna, calācalavivarjita, cetasāvigata, jāgratsvapnasuṣupteḥ vihīna, jñeyahīna, ḍambhena vivarjita, duḥśīlaparivarjita, nirākāra, nirātaṅka, nirāśraya, nirnimitta, padbhyām vivarjita, pipāsāvarjita, prabodhena vihīna, prāṇena vivarjita, buddhyā vivarjita, manoh varjita, maraṇena vivarjita, mahattapovivarjita, māyayā vivarjita, mukhena vivarjita, rajo vivarjita, rāgena vigata, rūpavivarjita, lobhena vigata, vacasā parivarjita, vāgindriyavivarjita, vāyunā parivarjita, vikāraiḥ ṣaḍbhiḥ vivarjita, vyānena vivarjita, śabdena vivarjita, śokena rahita, samānena vivarjita, sarvakarma vivarjita, sarvadeha vivarjita sarvamudrāvivarjita, sarvarūpa vivarjita, sarvākāravivarjita, sparśena vihīna, hastendriya vihīna.

12. Names describing Him as embodying knowledge, vedas and other branches of knowledge :

Atharva, Ṛgrupa, Ṛgveda, daṇḍa, jñapti, dīpti, nirukta medhā, Yajurveda, vijñana, vedarūpa, vedeśa, sāṅkhya, sāma, sāmarūpī, Sāmaveda.

13. Names describing Him as embodying the conduct and rules and norms of life :

Kṣatriya, Kṣamā, gṛhastha, caturāśrama, jñānī, tapasvī, dayā, dharma, parākrama, pratyāhāra, brahmacārī, brāhmaṇa, bhakti, bhiṣak, yatna, vānaprastha, vaidya, vaiśya, śūdra, samnyāsa, samnyāsī, sattva, satya, samrāṭ.

14. Names describing Him as embodying the different aspects of the universe :

annarūpī, ahaṅkāra, upāya, karaṇa, kānti, kāraṇa, kārya, kriyā, kṣema, grāha, cañcala tamas, tīrtha, tīrthādibhūta, trikāla, trisandhyā, tretā, dāna, dvāpara, dhanya, dharma, nadī nānārūpa, parjanya, pātāla, puruṣa, prakṛti, pradhāna, pramāṇa, bala, bhakti, bhartā, bhava, bheda, makharūpa, megha, meru, mokṣa, yajña, yatirūpī, rajas, lakṣaṇa varṇa, varṣa, vāditra, vedarūpa, śarat, śilpa, śukha, suśuptī, stuti, svapna, svarga, hāsarupa.

15. Names describing Him as being everything :

sakala, sarva, sarvaśca jagatodhāma, sarvakarma vivarjita, sarvakāraṇakāraṇa, sarvaga, sarvagoptā, sarvagopīsukhaprada, sarvajvaravināśana, sarvada, sarvadarśī, sarvadevanamaskṛta, sarvadevasvarūpadhṛk, sarvadehavivarjita, sarvadhyeya, sarvaniṣṭa, sarvapa, sarvapūjya sarvabhūtahṛdisthita, sarvabhṛt, sarvamitra, sarvavarṇa, sarvavit, sarvaśāstra viśārada, sarvasya kṣobhaka, sarvasya jagato mūla, sarvasya pati, sarvādhyakṣa, sarva (a) dhyāya, sarvānugrahakṛddeva sarveśa, sarveśvareśvara, sarveṣām kāraṇa.

Other stotras in GP

It is not as if in the *VSN* alone the stotras in *GP* are influenced by the one in *Mbh.* It will be appropriate to notice immediateiy after the *VSN.* a hymn to Viṣṇu in the very beginning of the *GP* ch. 2. Śl. 12ff. This is modelled after Bhīṣmastavarāja as it is called occurring in the Śāntiparvan of Mbh. Ch. 47 (Gorakhpur edn.). The *BS.* is equally well-known and widely recited like the *VSN.* Naturally it has also had its impress on the Viṣṇu hymns in the *GP.* A comparative study of the 2 hymns in *GP.* ch. 2 and the BS. is now given.

GP. Ch. 2		BS. (Ch. 47 in Mbh. Śanti)
Śl. 5	...	Śl. 17
16	...	21b-22a
17bc	...	25
18	...	26
19 (with slight changes)	...	32
20ab		34b-35a
23 (except last pāda)		61

The Mṛtyvaṣṭakastotra, *GP*. I. 225 reminds us of a similar stotra found in the stotra collections. There is one Mahāmṛtyuñjayastotra (Bṛ. St. Ratnākara, N. S. Press, 1952, I. pp. 181-2), which is assigned to the Mārkaṇḍeyapurāṇa. Both the stotras have the same refrain 'kim no mṛtyuh kariṣyati'. It is difficult to say which is the earlier of the two but it is clear that one has influenced the other.

The stotra in *GP*. is addressed to Viṣṇu in the same way as the other stotras in *GP*. But the stotra said to be from Mārk. Purāṇa is addressed to Śiva.

Viṣṇupañjara another hymn to Viṣṇu occurs in Ch. 13. Viṣṇu is involved here with various mantras to be present with His weapons and to protect the reciter. It is said that the *Pañjarastotra.* was imparted to Śaṅkara who in turn imparted it to Kātyāyanī. After receiving this, She was able to destory the demons *Mahiṣa* and *Raktabīja* and other enemies of gods (13, 12-14).

There are other stotras which have extended to not more than two or three verses. These we have not taken into account.

DHARMAŚĀSTRA AND NĪTISĀRA

Dharmaśāstra :

Besides the chapters on dharmaśāstra material such as ācāra dāna, āśauca etc., the *GP*. has also abstracts from the smṛti texts- namely Yājñavalkya and Parāśara.

The text extracted from Yāj. in *GP*. (chs. 93-106) has been examined in detail by P. V. Kane[1], comparing the text in *GP* with the Cs of Viśvarūpa and Vijñāneśvara in fixing the date on the chs. in *GP* as representing an intermediate stage of readings between Viśvarūpa and Vijñāneśvara.

Dr. H. Losch's[2] view that the smṛti chs. in *GP* represents the orginal version of Yāj has been criticised by Dr. Meyer[3] and later by Kane[4], explaining the absence of Vyavahāra section. The latter has said that the *GP* was concerned more with purely religious matters and so omitted the rather secular ch. on vyavahāra.

A comparative table of the corresponding chs. and verses in the Yāj and GP has been prepared, but it has not been included here.

Ch. 107 on Parāśara smṛti in GP. summarises the whole text of Parāsara in 38 verses. Unlike in the case of chs. of *GP* on Yāj., there are many changes in the ślokas of *GP*. ch. on Parāśara because of its brief reproduction.

Besides the above there are some verses from Manusmṛti e. g., *GP*. I. ch. 113. Śls. 61-62, ch. 115. Śl. 63. ch. 229 Śl. 15.

The description on the vratas occupies an important place in the *GP*. (chs. 116-137).

The following vratas are treated here : Durgāṣṭamī (116), anaṅgatrayodaśī (117), Akhaṇḍadvādaśī (118), Agastyārgyavrata (119), Rambhātṛtīyā (120), Cāturmāsya (121), Māsopavāsa (122),

1. See HDS. I. pp. 173-75 and *ibid*., Additions and corrections p. viii.
2. See his monograph Die Yājavalkyasmṛti un Beitrag zur Quellen-kunde des Indischen Rechts., Leipzig, 1927.
3. Review of Meyer's criticism in IHQ. V. (1929) p. 368. (Gezets buch und Purāṇa).
4. HDS. I. Additions and corrections p. viii.

The proper period for the observance of these vratas and other salient features regarding these have been provided elsewhere in this thesis.

It has not been possible to fix any one Purāṇa as the source of the *GP*. account of the vratas which seem to have been derived from different sources.

In addition to these vratas, described in the pūrvakhaṇḍa in *GP*. the Brahmakāṇḍa a later eddition describes in detail an observance known as Marigandhāṣṭami[1]. This has not been discussed by anyone so far. It deals with the worship of Marigandhā on aṣṭami, It consists of weaping the *haridrācūrṇa* putting thread on one's neck and worship of dīpastambha.

Nītisāra

The similarity between the Nītisāra (Bṛhaspatisaṁhitā) in *GP*. I. chs. 108-115 and Cāṇakyarājanītiśāstra was first noticed by Johan van Manen[2], Haraprasad Shastri[3] and others. The first mentioned scholar has stated that the Cāṇakyarājanītiśāstra is an elaboration or modification of another nīti collection which under the name Nītisāra occurs in the *GP*. The Nītisāra in *GP*. is shorter than Bhojarāja's collection of 390 ślokas as also their sequence and division into adhyāyas are identical in both the *GP*. and Bhoja collections. But, Ludwig Sternbach[4] has shown that out of the 390 verses forming the Bṛhaspatisaṁhitā, 334 are identical with one of the texts in the different manuscripts, of Cāṇakyarājnītiśāstra, 11 are found in other versions of the same, 5 other verses are found in other Sanskrit works and only 36 which have not been traced elswhere remain as *GP*'s own. The same scholar[5] has shown later that only 54 verses remain as GP's own.

A social, political and cultural study of the Nītisāra in GP. has been made by Ramachandra G. Tiwari[6]. Chintaharan Chakravarti[7] has written on the date of the niti section in *GP*.

1. GP. III. ch. 28. Śls. 89-90 (Veṅk. edn.).
2. Introduction to Cāṇakyarājanītiśāstra, Calcutta Oritental Series 2.
3. Descriptive catalogue of Mss. in Asiatic Society Bengal Vol. V. No. 4008.
4. Purāṇa VI. 1. pp. 114-129 and ABORI. XXXVII. p. 69.
5. Cāṇakya-nīti-text-traditian Vol. I. pt. ii. Intro. pp. XXXVIII-LVII and CXXVIIII. See also his concordance (pp. LXXIV-CV) of the verses found in GP. and different texts of Cāṇakyaślokas.
6. J. of Ind. Hist. 38 (1960) pp. 139-165.

The Pretakalpa

This section dealing with the experiences of the soul after death and connected matter has already been dealt with above in the chapter on Textual problems and textual criticism. The contents of this section has also been given in the chapter giving a detailed account of the contents of the *GP*.

Vyakaraṇa and Chandas

Grammar

Chapters 203-204 of Pūrvakhaṇḍa give a very brief account of grammar. The concluding verse of ch. 202 says that the treatment would represent the Kaumara grammar: अतो व्याकरणं वक्ष्ये कुमारोक्तञ्च शौनक । In the opening verse of the next ch. beginning the treatment of Vyākaraṇa says that it is a brief exposition given to Kātyāyana.—अथ व्याकरणं वक्ष्ये कात्यायन समासतः । The name Kaumāra or Kalāpa in this system of grammar refers to the association of Lord Kumāra with it and the devising of the system is usually associated with Saıvavarman. But the text as it is together with its supplement associates Kātyāna-Vararuci also with its 4th ch. on Kṛt. A commentary is also ascribed to Vararuchi[1]. The Pāli grammar of Kaccāyana is also significant to note that it is based on Kātantra. In the story about the origin of grammar in the opening chs. of the Kathāsaritsāgra also shows the connection of Kātyāyana with pre-Pāṇinian grammar.[2]

Ch. 203 just puts into anuṣṭubh verses the sutras of Kātantra and the next ch. deals with sandhi, samāsa, taddhita, subanta and tiṅanta all in a extremely abbreviated form. The account closes with the statement that Kātyāyana learnt from Kumāra and dealt with it in extenso—कात्यायनः कुमारस्तु श्रुत्वा विस्तरं अब्रबीत् ।

It is interesting to note that the brief account in Agni in chs. 349-359, the same frame work of Kumāra or Skanda imparting it to Kātyāyana is found although the account in Agni is of greater length. 348.28—कात्यायनं स्कन्द आह यत्तद्व्याकरणं वदे, 349.1—कात्यायन विबोधाय, 351.1—स्कन्द उवाच—कात्यायन बदामि ते and so on.

1. See NCC. III. p. 314.
2. See V. Raghavan, A Comprehensive History of India, ch. XX (B). p. 637.

Metrics

As already noted the section on metrics which comprises 6 chs. is found only in Veṅk.[1] and Vaṅga[2] edns. The text[3] mentions Piṅgala. It may also be noted that of the title Ṣaḍadhyāyī this has also a separate manuscript existence[4]. From the way in which the text begins with a regular maṅgalaśloka and the declaration of the intention to deal with metrics—वासुदेवं गुरुं नत्वा गणं शम्भुं सरस्वतीम्—it has all the appearance of a short independent text on metres. After a brief description of Guru, Laghu, Yati, Viccheda, the classification into sama, ardhasama and viṣama the text deals with the following metres—Āryā and its varieties, Vaitālīya, Aupacchandasika, Āpātalikā, Pathyāvakra, Vipula, Viśloka, Vānavāsika, Citra, Padakulaka, Śikhā ;

The samavṛttas—Madalekhā (Uṣṇik chandas); Citrapadā, Vidyunmālā, Māṇavaka, Haṁsaruta, Samānika, Pramāṇikā (Anustubh chandas); Halamukhī, Śiśubhṛta (Bṛhati), Paṇava, Mayūrasāriṇī, Rukmavatī, Matta, Manoramā, Upasthita (Paṅkti-chandas); Indravajra, Upendravajra, Upajāti, Sumukhī, Dodhaka, Śālinī, Vatormī, Śrī, Bhramaravilāsita, Rathoddhatā, Svāgata, Vṛtta, Subhadrikā, Sikhaṇḍita (Triṣṭubhchandas): Candravartma, Vaṁśastha, Indravaṁśa, Toṭaka, Drutavilambita, Puṭa, Mudita-vadanā, Kusumavicitra, Jalodhatagati, Sragviṇī, Bhujaṅgaprayāta, Priyamvadā, Maṇimālā, Sannidrā, Lalitā, Pramitākṣara, Ujjvalā, Vaiśvadevī, Jaladharamālā, Kṣamavṛtta, Praharṣiṇī, Rucira, Mattamayūra, Mañjubhāṣiṇī, sunandini, Candrikā, Asambādhā, Aparājitā, Praharaṇakalikā, Vasantatilaka, Siṁhonnatā, Induvadanā, Sukeśara (Śarkarī), Śaśikalā, Sraksrā, Mālinī, Prabhadraka, Citralekhā, (Atiśarkarī); Vāṇinī (Aṣṭi); Śikhariṇī, Pṛthvī, Vaṁśapatraptita, Hāriṇī, Mandākrāntā, Naroddaṭaka, Kokilaka, Kusumatalatā (Dhrti); Meghavisphūrjita, Śārdūlavikriḍita (Atidhṛti); Suvadanā (kṛti); Sragdharā (Prakṛti); Bhadraka, Lalita, Mattākrīḍā (Vikṛti); Tanvī (Saṅkṛti); Krauñcapadā (Atikṛti); Bhujaṅgavijṛmbhita (Utkṛti); Arddhasamavṛttas—Upacitra, Drutamadhyā, Vegavatī, Bhadravirāṭ, Ketumatī,

1. chs. 207-212.
2. chs. 211-216.
3. Venk. edn. ch. 209. Śls. 12. 28 ; ch. 210 Śl. 5.
4. Oriental Institute, Mysore (Cat. 1922, p. 295).

Ākhyanakī, Viparītākhyānaka, Vāṅmati; Viṣamavṛttas—Padacaurūrdhva—Āpīḍa, Kalikā, Lavalī, Udgatā Saurabhaka, Lalita, Upasthitapracupita; Ārṣabha, Śuddhavirāṭ.

There are some discrepencies in the definition of a few metres—Vātormī, Śrī, Priyamvadā, Sunandinī, Candrikā, Citralekhā, Vaṅśapatrapatita, Suvadana. But these may be due to the defects of manuscript.

Medicine

In the section on medicine forming chs. 146-202 in the Chowk. edn., the *GP* treats of the diagnosis and treatment of different diseases (chs. 146-193), some mantras to cure certain diseases and to remove poison (chs. 194-198) prognostication relating to good or bad things (ch. 199), control of vāta (wind) one of the humours of the body (ch 200), a single chapter (ch. 201) on Aśvāyurveda with few verses at the end on Hastyāyurvada (Gajāyurveda) and a chapter giving a living a list of the herbs. On the Hidānasthāna in *GP*, Kirfel[1] is understood to have written.

It has been shown[2] that there is some identity between the Nidānasthāna in GP and the same in Aṣṭāṅgahṛdaya of Vāgbhaṭa II. The first 10 chs. of the medical section of *GP* has been examined[3], comparing them with corresponding 6 adhyāyas of the Nidānasthāna in the Aṣṭāṅgahṛdaya, pointing out changes brought in the text of *GP*.

Following Hoernle[4] it is held[5] that the medical chapters of *GP* could not have been incorporated until 8th or 9th century.

The source of chs. on treatment of diseases could not yet be said with certainty.

In addition to the above mentioned chs. the Veṅk. edn. of *GP* has two more chs. (chs. 202 and 203 in Veṅk. edn.). The first one deals with prescriptions for different ailments and the second on veterinary science (especially cattle).

1. Richard Garbe Com. Vol. pp. 102–108. I have not been able to use this.
2. S. B. Chaudhuri and S. C. Banerjee IHQ. VI. (1930). p. 556.
3. See Journal of Ori. list M. S. Uni., Baroda XV (1965) pp. 488–508.
4. Medicine of Ancient India, JRAS. 1909. p. 882.
5. Same as f. n. 2 above (S. B. Chaudhuri and S. C. Banerjee IHQ. VI. (1930). p. 557.

Jyotiṣa (Astrology)

Chs. 59—62 in the *GP* are devoted to Jyotiṣaśāstra. This section first describes in brief the presiding deities of the 27 constellations, the eight yoginīs stationed at different quarters on particular tithis (the days of the fortnight) on which no fourney should be undertaken, the three-fold classification of constellations and their effects, combinations of constellations and tithis which are auspicious and inauspicious. The next ch. deals with the length of the periods (daśas) of each planet and the regions represented by them in the Zodiac.

The text next passes on to prognostication relating to travel and sets forth a mystic diagram to prognosticate events good or bad.

The nextch describes the tweleve avasthās or the changes which moon undergoes and their respective effects, the purposes for doing which particular tithis and constellations are propitious.

The last ch. in the section deals with the division of the day, the effects of the birth in particular zodiacal signs in the case of women, the narration of the individual characteristics of the planets and the work one can undertake to do when one of the planets is in the respective zodiacal signs.

It is appropriate to mention here the subject related to the above which *GP* deals with in different other places, where it gives different types of prognostication—1) by drawing a mystic diagram (chs. 60, Ślś. 17-22 and ch. 199) 2) from the course of the flow of wind in one of the three nāḍīs in the body (chs. 67 and 200).

The one described in ch. 199 based on drawing figures of dhvaja etc., is also available in other separate texts which deal with this theme.

The second one based on the movement of wind in the body is found to be described in works known as Svarodaya or Pavanavijayasvarodaya. A text on the subject of Svarodaya is available in L. 484 in 9 sections. The *GP* should have borrowed from a text of this type. But it is not possible to identify exactly the text used by *GP*.

Sāmudrika (Physiognomy)

As in the case of the Agni (chs. 243-44) and Bṛ. Saṁ. (chs. 67-69) the *GP* also has a section on Physiognomy comprising chs. 63-65. When these texts are compared it shows that the text in *GP* is quite different from those in the two other works mentioned above. Though a few ślokas from this section in *GP* could be traced in Bṛ. Saṁ., the remaining ones have no correspondence to what we find in the other two texts.

This section in *GP* first deals with the physiognomy of men (kings) in ch. 63 and in the next with the physiognomy of women (queens). The third and the last deals with the remaining ideas of sāmudrika in general.

Ratnaparīkṣā (Lapidary science)

The section on lapidary art in the *GP*. comprising chs. 68-80 deserves a special notice. This section is comparatively longer than it is available in some other Purāṇas[1]. Apart from this there are some other texts like Yuktikalpataru and Bṛhatsaṁhitā. While the former[2] extracts verses on lapidary art from *GP* as well as from other Purāṇas, the treatment in Bṛ. Saṁ. (chs. 79-82) which is short is evidently original.

L. Finot[3] was the first to present a comparative study of different texts on lapidary science. From his study we know the following : what is found in *GP* is just the text found in the name of Buddhabaṭa, but without his name. It is said that the treatment of Ratnaparīkṣā by Buddhabhaṭa, deserves a special consideration as the language is relatively correct, metres[4] varied and numerous. Making a comparison of Ratnaparīkṣā and Bṛ. Saṁ., Finot[5] concludes that the two are independent of one another and that there was an ancient Ratnaśāstra before the 6th century, from which the two have borrowed. It has also been shown that the system of treatment in Ratnaparīkṣā is different from that in Agastimata.

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1. e.g. Agni ch. 246. an enumeration of the different gems in 15 ślokas.
2. A concordance of ślokas extracted from *GP* in Yuktikalpataru with those of *GP* ślokas has been prepared and not included here.
3. les lapidaries indiens, Paris, 1896; besides this, the text is available separately in print such as the one Ratnasastra, in Madras Govt. Ori. Ser. LXXVIII (1951).
4. See, Finot, p. LVII.
5. See, ibid. p. IX.

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Statement of ownership and other particulars about

पुराणम्—PURĀṆA

1. Place of Publication ... Fort, Ramnagar, Varanasi
2. Periodicity of Publication ... Half-yearly
3. Printer's Name ... Rama shanker
   Nationality ... Indian
   Address ... The Tara Printing Works, Kamachha, Varanasi
4. Publisher's Name ... Ramesh Chandra De, General Secretary, All-India Kashiraj Trust
   Nationality ... Indian
   Address ... All-India Kashiraj Trust, Fort Ramnagar, Varanasi.
5. Editors' Names with Address ... Rajeshwar Sastri Dravid (Sāṅga-Veda Vidyālaya, Varanasi), V. Raghavan (Madras), L. Sternbach, University of Paris. (Sorbonne), A. S. Gupta (*Editor-in-Charge*) (Purāṇa Deptt., Fort Ramnagar, Varanasi).
   Nationality ... Indian, and American (L. Sternbach)
6. Name of the owner ... All-India Kashiraj Trust, Fort Ramnagar, Varanasi.

I, Ramesh Chandra De, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Ramesh Chandra De
Publisher.